

THE CATHOLIC UNIVERSITY OF AMERICA
PATRISTIC STUDIES
VOL. III

A STUDY OF THE VOCABULARY AND
RHETORIC OF THE LETTERS
OF SAINT AUGUSTINE

A Dissertation

SUBMITTED TO THE FACULTY OF LETTERS OF THE CATHOLIC UNIVERSITY
OF AMERICA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

SISTER WILFRID PARSONS, A. M.
(Of the Sisters of Notre Dame of Namur)

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.

1923

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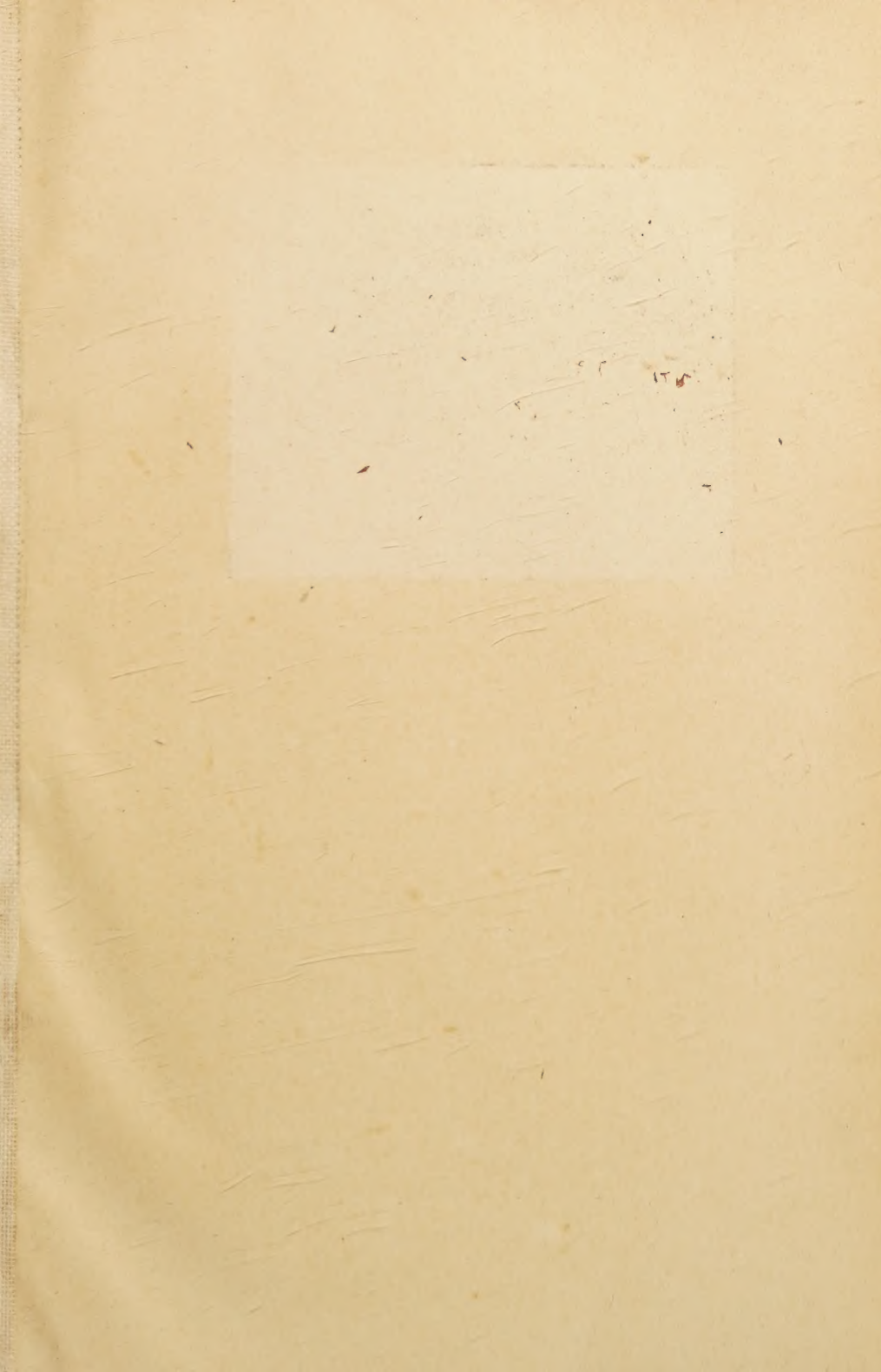
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(All citations in the course of this dissertation will be made by author and page only.)

CHRONOLOGY.

AUGUSTINE'S LIFE.

354. Nov. 13, Augustine born at Tagaste.
- Studied the rudiments at Tagaste; grammar and rhetoric at Madaura.
370. Returned to Tagaste.
371. Death of his father Patricius.
- Augustine went to Carthage to continue his studies.
372. Birth of Adeodatus.
Augustine became a Manichæan.
373. Read Cicero's Hortensius.
374. Returned to Tagaste, taught rhetoric.
383. Went to Rome to teach rhetoric.
384. Went to Milan to teach rhetoric.
386. His conversion and retirement to Cassiciacum.
387. His baptism, April 24.
Death of St. Monica.
Death of Adeodatus.
388. Returned to Carthage.
Returned to Tagaste.
Wrote treatise on Music.
Sold his property and decided on a monastic life.
391. Ordained priest.
392. Opened attack on Manichæans.
394. Opened attack on Donatists.

CONTEMPORARY HISTORY.

- 337-361. Constantius Emperor.
- 360-363. Julian Emperor, attempted to restore paganism.
- 363-364. Jovian, Emperor, proclaimed universal toleration.
364. Division of the empire.
- 364-375. Valentinian I, Emperor of East.
- 364-378. Valens, Emperor of the West.
- 367-383. Gratian } Emp. of
375-392. Valentinian II } West
376. Visigoths crossed the Danube.
378. Battle of Adrianople.
- 378-388. Theodosius Emperor of East.
381. Council of Constantinople.
385. Execution of Priscillian.
- 386-398. Revolt of Gildo in Africa.
- 388-395. Theodosius sole Emperor.
388. Massacre of Thessalonica.
Penance of Theodosius.
Christianity declared state religion.
390. Pagan worship forbidden by law.
394. Edicts against heresy.
395. Death of Theodosius. Division of the empire.
Arcadius Emperor in East.
Honorius Emperor in West.
Revolt of Alaric and Visigoths.

396. Consecrated bishop of Hippo by Valerius.
 397. Confessions and De Trinitate.
 398. Attended Fourth Council of Carthage.
 400. De Catechizandis Rudibus.
 401-415. De Genesi ad Literam.
 404. Appealed to Caecilianus for protection against Donatists.
 411. Attended conference of African bishops with Donatists.
- 413-427. De Civitate Dei.
419. Attended Sixth Council of Carthage.
 420. Works against Priscillianists.
 424. Works against Semi-Pelagians.
426. Augustine's successor chosen.
 428. The Retractions.
 430. Death of Augustine, August 28th.
396. Alaric defeated by Stilicho in Greece.
406. Barbarian invasion of Gaul.
 408. Alaric invaded Italy. Rome ransomed at a heavy price.
 408-450. Theodosius II, eastern Emperor.
 409. Invasion of Spain by Vandals, Alans and Suevi.
 410. Sack of Rome by Alaric. Death of Alaric.
 413. Revolt and death of Heraclian in Africa. Several usurpers at Rome.
- 423-455. Valentinian III, western Emperor.
 425. Rivalry of Aetius and Boniface.
 427. Revolt of Count Boniface.
 428. Vandal invasion of Africa.
 430. Siege of Hippo. Desolation of Africa.

CONTEMPORARY EMPERORS.

- 337-361. Constantius.
 360-363. Julian the Apostate.
 363-364. Jovian.
 364-375. Valentinian I, West.
 364-378. Valens, East.
 375-392. Gratian.
 375-392. Valentinian II.
 378-395. Theodosius I.
 395-409. Arcadius, East.
 395-423. Honorius, West.
 423-455. Valentinian III, West.

CONTEMPORARY POPES.

- 352-366. Liberius.
 366-384. St. Damasus.
 385-398. St. Siricius.
 398-402. St. Anastasius I.
 402-417. St. Innocent I.
 417-418. St. Zozimus.
 418-422. St. Boniface I.
 422-432. St. Celestine.
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INTRODUCTION.

Until fairly recently the attitude of classical scholars toward the works of the Christian writers, especially the Christian Latin writers had been one of contemptuous neglect. Manuals of literature, when they referred to patristic writings at all, assigned them indiscriminately and disdainfully to the "Latin of the Decadence," while the few scholars who ventured to make studies of them offered the results with apologetic explanations of their purpose in so doing. Late Latin was generally assumed to be a language abounding in barbarisms, inflectional errors and syntactical monstrosities, a degenerate and unworthy successor to the noble and beautiful language of the classical period.

As a result of this attitude, which was based on inadequate knowledge, a rich field of literary research was left untilled, a most interesting phase of development of the Latin tongue was ignored, a literature capable of giving joy to many readers by its originality and spontaneity was left untouched, or at most was known to a few theological students who were more concerned with the content than with the form of what they read.

Happily the awakening has come in our own time. An encouraging number of studies of the Latinity of various Christian writers has already appeared and the literature of the subject is growing every year. Students of the Latin classics are learning that it is as far from the truth to speak of all late Latin as "low Latin" or "decadent Latin" or "poor Latin" as it would be to refer to Plautus and Terence as rudimentary Latin. The critic who would now venture to decry the Latin of a Jerome, an Ambrose or an Augustine because it is not the Latin of a Cicero, a Caesar or a Livy might with as fair a show of reason condemn the English of Thackeray, Emerson or Kipling because it differs from the language of Shakespeare or Milton. No one denies that the Latin of the Fathers is quite different from that of the Golden Age, but to stigmatize it as inferior for that reason is to show that one is not well acquainted with it. In the hands of writers like Jerome and Augustine, it is as flexible and expressive a medium as it was in Cicero's time, with an additional richness of vocabulary

which testifies to the inherent if undeveloped power and fertility of the language.

Latin did not then become or begin to become a dead language when Christianity supplanted paganism; on the contrary, from the moribund thing it was under the later pagan writers, it received an infusion of new life when the poets and apologists of the new religion began to use it. The same restoration which was brought about in morality was also effected in literature.¹ If the rulers of the later empire had been as successful in revivifying their political organization, this literary movement might have been something more than a temporary efflorescence; but the gradual breaking up of the Pax Romana had its inevitable reaction on the development of language and literature.

Of the three periods into which Latin Literature is usually divided: the ante-classical, the classical, and the post-classical, the last is by far the longest. Beginning with the reign of Hadrian, it ended only with the literature itself, and includes many pagan writers as well as all the Christian authors. Its tendencies, if more various, are no less clearly marked than are those of the Silver Age. The Romans themselves referred to the new style in writing as the *Elocutio Novella*, and regarded Fronto and Apuleius as the founders of it. Freedom from the stylistic trammels of previous ages was its ideal, in pursuit of which an extension of the Latin vocabulary and an emancipation from the laws of periodic structure were sought. Always a concrete and straightforward language, rich in verbal forms, but singularly poor in nouns, especially abstract nouns, Latin began to show unsuspected powers of abstraction and subtlety, qualities which made it invaluable for the purposes of Christian apologetics.

The aim of the present dissertation is to present the results of a study of the Latinity of Augustine's Letters as it is shown forth in his vocabulary and in his use of rhetorical ornament. No reference will be made to his syntax which is to form the subject of a separate study. Vocabulary and rhetoric are more closely related to each other than either of the two to syntax, hence in the division of the subject, made necessary by the voluminous material, these two have been chosen to form the subject of one dissertation.

The conclusions offered have been reached by the statistical method. The text followed is that of Goldbacher, Vienna 1895-

¹ Goelzer (1), 42.

1911, in the *Corpus Scriptorum Ecclesiasticorum Latinorum*. Citations are made by number of letter and paragraph. In the section on vocabulary, the references given are complete unless otherwise noted. Only words of post-classical, ecclesiastical, or late Latinity, or classical words of rare or poetical usage are given. The following abbreviations and expressions are used:

p. c. = post-classical, i. e. not used before 117 A. D., but occurring in the earlier writers of the period: Apuleius, Aulus Gellius, etc.

eccl. = ecclesiastical, i. e. used by Christian writers only.

late = words used by pagan as well as Christian writers but not occurring before the rise of Church Latin, i. e. not before Tertullian.

The author desires to express her grateful appreciation of the help and encouragement given by Dr. Roy Joseph Deferrari, head of the Greek and Latin departments of the Catholic University of America, who suggested the subject and directed its preparation.

HISTORICAL INTRODUCTION.

The first definite appearance of a Christian Latin literature was sufficiently late—not until the latter half of the second century A. D. Its beginnings are shrouded in obscurity. Tertullian is credited with being the founder of it, but it is generally admitted that a Latin version of the Scriptures, or at least of part of them, was in circulation long before this time. The early language of the Church, of which the first converts had been largely Hellenistic Jews, had been Greek, but as the number of gentile converts increased, it became necessary to make provision for the many who knew Greek but slightly or not at all. The Holy Scriptures, which were almost the sole spiritual nourishment as well as the principal dialectical weapon of the early Christians were thus translated at different times from the Greek of the Septuagint into Latin. Who made these earliest Latin versions, or when or where they were made are still matters of conjecture. Where there is no contemporary evidence, and even quasi-contemporary witnesses declare their uncertainty, scholars of today naturally shrink from making a pronouncement.

St. Augustine avows his perplexity thus:¹ “*Qui scriptores ex Hebraea lingua in Graecam verterunt, numerari possunt, Latini autem interpretes nullo modo. Ut enim cuique primis fidei temporibus in manus venit codex Graecus et aliquantulum facultatis sibi utriusque linguae habere videbatur ausus est interpretari.*”

The expression “*primis fidei temporibus*” is too vague to be used as a date, but the second century is generally regarded as a conservative estimate.² There seems to have been an African Latin version which may have been the first. The above passage leads to the belief that a confusing number of versions were in use when St. Jerome began his colossal work on the Vulgate.

It would hardly be possible to estimate the part played by the Latin Scriptures in forming the style of Christian Latinity. All the Latin Fathers were so accustomed to rest the proof of their arguments on the Bible, that even when they were not directly

¹ Doctr. Chr. 2, 11.

² De Labriolle, 65.

quoting it, their thought and expression were deeply impregnated with it.³ Now it must be borne in mind that the Latin version was made from a Greek text abounding in Semitisms and that these Semitisms were often rendered quite literally into Latin. Saint Augustine's early opinion of the Latinity of the Scriptures⁴ and St. Jerome's unfavorable comparison⁵ of the Scriptures with the pagan classics are well known.

But foreign as they might be to a taste formed to the classics, these early translations had a profound effect on the early Christian writers, opening up to them new avenues of thought and imagery, shaping their modes of expression. That breaking up of the old sentence-rhythms, visible as early as Apuleius, became even more marked in the Christian writers, as did also the use of forced and unusual metaphors, multiplication of figures and the use of short, symmetrical clauses, balanced two and two in poetical parallelism, like the verses of a psalm. All this is undoubtedly due to the influence of the Latin Scriptures.⁶

Augustine's style was not uninfluenced by the Scriptures, late in life as he made their acquaintance. Although in the Letters he generally prefers to quote directly and then to expound his text in his own words, it can easily be noted how unconsciously he falls into Biblical phraseology in the development of his ideas. Whatever the nature and date of the version he used, his debt to it is incontestable.

His literary predecessors were five: Tertullian, Minucius Felix, St. Cyprian, Arnobius, and Lactantius, all Africans like himself, for it is a remarkable fact that northern Africa furnished most of the Christian Latin writers during a period of more than three centuries, making at the same time no inconsiderable contribution to pagan literature.⁷

Whether it is correct to speak of a distinctively African Latinity, an *Africitas*, seems to be a vexed question. Some German scholars like Wölfflin⁸ and Sittl,⁹ cited by De Labriolle,¹⁰ hold that there

³ Cf. the influence of the King James Version on English literature.

⁴ Conf. III. 5. 9, VI. 5.

⁵ Ep. 22. 7.

⁶ Leclercq, 246.

⁷ De Labriolle, 79.

⁸ *Eclogae ex Scriptis* prop. 41, 48, 49.

⁹ *Die lokalen Verschiedenheiten der lat. Sprache*, 144.

¹⁰ *Ibid.*, 79.

was and they point to certain definite peculiarities which they call Africanisms. Hoppe¹¹ maintains this view also. Others like Kaulen,¹² and Niebuhr¹³ together with French writers like Bayard,¹⁴ De Labriolle¹⁵ and Leclercq¹⁶ following Erasmus seek to demolish this contention by referring these differences of idiom to three causes: 1) the *sermo plebeius*, which, they claim, operated in precisely the same way regardless of geography wherever its workings can be observed; 2) the rhetorical influence of the Neosophistic; 3) the character of the principal African Latin writers. Kaulen^{16a} uses the geographical argument and reaches the conclusion that Africanism is nothing more than the form taken by the *sermo plebeius* in Africa; that it differs but little from any other provincial dialect and that we are no more justified in claiming a special idiom for Africa than for Gaul, Pannonia or even Italy. Bayard prefers to attribute this *Africitas* to rhetorical devices or the character of the writer, and argues that a more careful distinction between language and style, and more accuracy in distinguishing between the different periods of literature would show that what were long taken for the characteristics of African style are nothing else than the rhetorical devices common in the schools from the time of Gorgias, in Africa as elsewhere.

In the midst of conflicting testimony the argument of Cooper¹⁷ seems to be sane and reasonable. He refutes the opponents of Africanism thus: "Such a view however is not only opposed to all linguistic principles as we see them working at the present day, but is directly contradicted by the testimony of ancient writers. Cicero (*Brut.* 46, 17) speaks of the prevalence of provincial expressions in Gallie Latin; similarly Augustine remarks (*De Doctr. Chr.* 4, 24) the lack of discernment shown in African Latin in the quality and quantity of vowel-sounds: '*Afrae aures de corruptione vocalium vel productione non indicant.*' while Spartianus (*Sever.* 19, 9) is authority for the statement that the speech of the emperor Severus retained to his dying day strong evidence of his African origin: '*canorus voce, sed Afrum quiddam usque ad senectutem sonans.*'"

Granted then that there was an African Latin, distinguishable as such by both idiom and style, we find that Apuleius was the

¹¹ *Ibid.*, 2.

¹² *Handbuch der Vulgata*, 4.

¹³ *Vorträge* II, 324.

¹⁴ *Ibid.*, xvi.

¹⁵ *Ibid.*, 79.

¹⁶ *Ibid.*, 103.

^{16a} *Handbuch der Vulgata*, 4.

¹⁷ *Ibid.*, xxv.

first thus to express the African temperament, ardent, vivacious, subtle, fond of violent contrast. Tertullian, Felix, Cyprian, Arnobius, Lactantius, Augustine, professional rhetoricians all, followed more or less closely the canons of style which he had established, varied, of course, by their own training and character and the subjects on which they wrote.

In this African school, however, we may distinguish between the pagan and the Christian writers, for no doubt the movement would have died almost at its inception, if the Christian apologists had not made it their own. Of these Tertullian may be regarded as holding first place both in time and importance. An African, a rhetorician and a genius, it has been as uncertain a task to form a true estimate of his style as to account for his puzzling change of camp in the midst of his warfare in defense of orthodox Christianity. The criticisms range all the way from "Father of Church Latin,"¹⁸ to "Tertullianum latinitatis certe pessimum auctorem."¹⁹ In reality he was a child of his age and probably owed something to Apuleius and to the Latin version of the Bible. But even when due allowance has been made for these factors, his originality is unmistakable and his contribution to the newly-expanding Latin vocabulary very considerable. He introduced into the language a large number of new words, many of which filled a long-felt want and were really useful additions. He also revived many archaic words which had been dropped from literary circulation, naturalized many Greek words and adapted the mechanism of pagan rhetoric to the needs of Christian exegesis. By critics of his own time²⁰ he was accused of obscurity and harshness, but never of banality or triviality.

There is some doubt of the African origin of Minucius Felix, but three good arguments in favor of it may be adduced. The first is the discovery of a stele at Tebessa and a dedicatory inscription at Carthage (C. I. L. VIII, 1964 and Suppl. 12, 499) bearing his name: the second the existence in his work of certain harsh expressions directed against the power of Rome, which would be surprising in a Roman (he practised his profession at Rome), but quite comprehensible in a provincial, especially an African, as the citizens of that dependency were always in a state of dissatisfaction

¹⁸ Harnack, A. C. L. 1, 667.

¹⁹ Ruhnken, Zeitschr. für Hist. Theol. 33.

²⁰ Lact. 5, 1, 23.

with the Roman administration. The third is the evident familiarity shown by his style with the works of African authors such as Fronto, Florus, Apuleius and Tertullian.²¹ He forms the link between Tertullian and Cyprian and represents a sort of reaction against the new tendencies, but contributes little to the development of Christian Latinity. Instead he seems to have turned back to the classical period for his style and models. Cicero, Seneca and Tacitus furnish him with both form and ideas, which he uses expertly, weaving his classical reminiscences into a plausible and symmetrical whole. In the history of ecclesiastical Latin he is not much more than a pleasant episode.

St. Cyprian occupies a middle position between Felix and Tertullian, whose works he studied with deep admiration. He is, however by no means a close imitator of the great apologist—his refined and delicate taste, fostered by careful training, was too far removed from the impetuous violence and unrestrained eloquence of his predecessor. He drew his inspiration²² and perhaps some of his method from Tertullian, but owes less to him in the domain of style. As a formative element in the African school, he stands for conservatism and good taste, giving his preference to those rhetorical devices which produce an effect of symmetry, harmony and pathos.²³ He generally avoids foreign words, hybrids, diminutives and plebeian words, but he is not for that a fanatical purist.

Arnobius is chronologically the next representative of the African school. He is more closely related to Tertullian than to Cyprian in his violently polemical work, *Adversus Nationes*. In his verbosity, in the freedom with which he introduced into the literary language a multitude of colloquial words²⁴ archaisms, commercial terms etc., he shows himself a true African. When he lacked words capable of expressing his ideas, he created new ones. The same prodigal extravagance which he shows in his vocabulary is also evident in his use of rhetorical embellishments, which he heaps one upon another with bewildering profusion. He is, like his predecessor, a stylist, always conscious of the form in which his thought is cast.

There is some doubt as to whether Lactantius was an African by birth, but there seems to be none that he was one by training. He was a pupil of Arnobius but differed even more widely from his

²¹ De Labriolle, 149.

²³ Bayard, 326.

²² Bayard, xxvii.

²⁴ Gabarrou, 3.

teacher than Cyprian did from Tertullian. "The Christian Cicero" was the name given him by the Renaissance, and it shows clearly the character of his style. Therein the reader will find none of the bold innovations of Tertullian and Arnobius, no new metaphors, hardly a trace of the imagery of his contemporaries. Yet he occupies an important place in the series of Christian apologists and his literary influence was a happy one. To the innovating elements of his predecessors, he added a much-needed moderation, balance and restraint.

This then is the literary ancestry of Augustine, these were the forces, action and reaction, which had shaped the language he was to use. One of the outstanding elements of this language was the admixture in it of archaic and plebeian words. The archaisms are easily explained. Latin was first carried to the provinces by the Roman legions and was there fostered by the colonizing policy of Rome. This Latin was not the literary language but the *sermo plebeius*, which "retained in vocabulary and syntax, as well as in accent and pronunciation, many features of the *prisca Latinitas*, long after they had been discarded by classic Latin."²⁵ Africa became a Roman province upon the fall of Carthage in B. C. 146, but there had been an army of occupation in Africa long before this. As the classical period did not begin before B. C. 83, the Latin which was carried to Africa was that of the ante-classical period, hence it is not surprising to find a strong resemblance between the language of Plautus and that of Apuleius and Tertullian. While at Rome the ruder archaisms of the popular speech were gradually superseded by a more polished language, in the provinces, cut off as many of them were from frequent communication with the city, the influence of classicism was so slight that we can almost date the order of their conquest by the varying degree of archaism in their speech.²⁶

It seems to be a fact generally admitted, Bonnet²⁷ and Sittl²⁸ to the contrary notwithstanding, that the original Latin, the *prisca Latinitas* separated, at the dawn of literature, into twin dialects, which pursued diverging paths of development for more than three centuries, but came together into one during the latter half of the post-classical period. Literary Latin was consciously fashioned on Greek ideals, first by Ennius, later by the litterateurs of the Sci-

²⁵ Cooper, xxi.

²⁶ Cooper, xxvii.

²⁷ *Ibid.*, 31.

²⁸ *Jahresberichte* 58, 226.

pionic Circle and by the writers of the Golden Age. But the very efforts made to polish and refine it betrayed the artificiality of the literary idiom, and the limitations imposed on it began to work for its disintegration. The *sermo plebeius* had meantime gone on developing naturally, having in it the germ of life; but it must not be supposed that the two idioms were without points of contact, or that they were absolutely separate and distinct languages. In the early period, when education was the privilege of the few, and literature in the hands of fewer still, there was probably little reciprocal influence, but as culture and the taste for letters became more general, the *sermo plebeius* felt the refining influence of the literary tongue, especially in the city, where the *sermo urbanus* was the result. Finally the *sermo plebeius* became one of the forces ceaselessly acting on the literary language and the result was a single idiom comparable to the Greek *Κοινή* which was to give rise in its turn to the Romance languages.

This does not mean, however, that the common people spoke as the literary men wrote—that was no more the case then than it is today. There had, it is true, been a levelling of vocabulary, so that words and terminations which had previously been avoided by writers were now admitted by them, but no doubt the uneducated people spoke as incorrectly as their forbears had done. We know this from certain references made to it in literature. Apuleius for instance admits that he had to learn Latin all over again when he went to Rome: “in urbe advena studiorum quiritium indigenam sermonem aerumnabili labore nullo magistro praeunte aggressus excolui. En ecce praefamur veniam si quid exotici ac forensis sermonis rudis locutor offendero.”²⁹ This shows that the education given in Madaura must have improved vastly by the time Augustine made his studies there.

Augustine's education was one of the principal formative elements of his style; it will therefore be pertinent to the subject to trace briefly the course of his training. He began his studies in his native town of Tagaste, learning with considerable reluctance³⁰ to read and write, but showing such ability in spite of his lack of application that his parents decided to have him trained as a rhetorician. Rhetoric then offered a brilliant career to promising young students. Diocletian and Constantine had founded chairs of rhetoric in the principal cities of the empire, subsidized them and

²⁹ Met. I. 1.

³⁰ Conf. I. 6.

granted special privileges to teachers. Lecturers going from city to city made comfortable fortunes, rhetoricians had even been known to attain to enviable prominence in the state,³¹ to consulships and diplomatic posts and court appointments. Thus Fronto, an African rhetor, became the teacher of Marcus Aurelius and derived both fame and riches from his intimacy with his imperial pupil. What heights then might a gifted student like Augustine not hope to reach?

To this end he was sent to a grammar school first at Tagaste, later at Madaura. The study of grammar as the Romans understood it was in reality a training in the humanities. It included orthography, the laws of quantity, versification and the figures of speech, but it was chiefly a course in Greek and Latin literature. Homer, Hesiod and Menander of the Greeks, Vergil and Horace of the Latins were the authors most studied. Besides this, if he had a good teacher, the pupil might gain subsidiary information on mythology, history, the propriety of words and other subjects connected with the text under discussion. Cicero³² sums it up neatly: "*in grammaticis poetarum pertractatio, historiarum cognitio, verborum interpretatio, pronuntiandi quiddam sonus.*"

Augustine was as deeply enamored of this part of his studies as he had been averse to learning his a b c's. He preferred the Latin authors to the Greek,³³ leaving us to infer from his own admission³⁴ that he knew very little Greek and that he had no love for it because of the punishments he had to suffer while studying it. His Letters show his familiarity with Latin literature, in which his favorite authors seem to have been Vergil, Cicero, Terence and Sallust.

After his conversion he bewailed the time³⁵ he had spent on pagan authors and the sympathy he had wasted on their fictional or mythological characters. He condemns their place in the educational system of his time and would banish them entirely from the curriculum of Christian schools, although he grudgingly admits that some good might be drawn from historical works. The interesting passage³⁶ in which this criticism occurs deserves to be quoted in full: "*non ergo illae innumerabiles et impiae fabulae, quibus vanorum plena sunt carmina poetarum ullo modo nostrae consonant libertati, non oratorum inflata et expolita mendacia, non*

³¹ Von Hertling, 12.

³² De Oratore I, 187.

³³ Lit. P. 2, 38.

³⁴ Conf. I, 13, 14.

³⁵ Conf. I, 3.

³⁶ Ep. 101, 2.

denique ipsorum philosophorum garrulae argutiae . . . absit omnino ut istorum vanitates et insaniae mendaces, ventosae nugae ac superbus error recte liberales litterae nominentur . . . historia sane cuius scriptores fidem se praecipue narrationibus suis debere profitentur, *fortassis habeat aliquid cognitione dignum liberis*, cum sive bona sive mala hominum tamen vera narrantur."

The literary phase of Augustine's training must have been exceptionally thorough, for his habits of word-analysis gave him a singular power of expressing his ideas clearly and forcefully. Sometimes however they led him into strange etymologies and puerile explanations, as when he expounds the meaning of *fides*,³⁷ "*cum ipsa fides in Latino sermone ab eo dicatur appellata quia fit quod dicitur.*" He is somewhat happier in his derivation of *virtus*:³⁸ "*virum a quo denominata dicitur virtus,*" and his careful discrimination between *precari*, *deprecari*, and *imprecari*, *oratio*, *precatio*, and *preces*³⁹ is scholarly and illuminating. He retained always his love for the beauty of words, even when he was obliged to condemn the use to which they were put by pagan writers.

After the completion of his literary studies, the well-born young Roman generally became a disciple of some rhetorician or orator of note, in order to learn the noble art of oratory. Thus the young Caelius studied under Cicero, the young Tacitus under Quintilian, and the young Jerome under Donatus. For reasons of family finances, Augustine was obliged to wait a year after finishing his grammatical course at Madaura before going to Carthage to begin his higher studies. A wealthy and generous friend, a sort of African Maecenas, then made up the sum necessary to defray his expenses, and he set off for the ancient city of Dido, which the Romans had rebuilt with great splendor. As his object in going to this seductive and tumultuous city was to study, in order afterward to make his living by the profession of rhetoric, he applied himself as much as was necessary to finish his course, but his real life there seems to have been a life of pleasure. His *Confessions*, which give us the most exact details of his youthful dissipations, unfortunately enlighten us but little as to his actual course of study. We know however, that the higher education of the time comprised, in addition to rhetoric and dialectics, geometry, music and mathematics. Its object was to form public speakers whether for the law-court or the lecture platform.

³⁷ Ep. 82, 2.

³⁸ Ep. 167, 10.

³⁹ Ep. 149, 13.

Augustine took to declamation with eager delight and soon won renown for his skill. His master was one Democritus. A singular incident of this time is related for us in detail.⁴⁰ His program of studies probably obliged him to make an analysis of the *Hortensius*, a philosophical dialogue of Cicero, which has unfortunately not come down to us. Its effect on him was startling. No doubt a reaction was already beginning in his truth-loving mind against the life of voluptuous ease and pagan enjoyment which he was leading. Whatever the reason, certain phrases in the *Hortensius* shook his soul to its foundations; in an instant of blinding illumination, he saw the vanity of pleasure and the austere beauty of the life of the intellect. There was nothing religious in this emotional experience, but it was nevertheless a preparation for his conversion. In the full tide of his reaction he decided to become a Christian Plato and he set himself to the study of the Scriptures. But he approached them with arrogance and intellectual pride and as a result he could make nothing of what he read, while at the same time his fastidious, over-trained literary taste was revolted by the unadorned, abrupt style of the Holy Books. It was not until later that he was able to overcome his prejudice against them.

At the age of twenty he had completed his rhetorical studies and seems to have given up the idea of studying law. Instead he returned to Tagaste and became a grammarian, "a merchant of words," as he called himself:⁴¹ "*qui aliquando ista pueris vendidit. Sed nec te volo esse adhuc puerum et me iam esse puerilium rerum sicut non venditorem ita nec largitorem decet.*" He was probably obliged to renounce his earlier ambition in order to earn his living, but this restricted field was hardly likely to satisfy the ardent spirit of Augustine, and he returned to Carthage to open there a school of rhetoric, which he maintained for nine years. During this time he read everything that fell into his hands and thereby laid the foundations of that vast learning which was afterward to appear in his works.

To this period belong his first attempts at writing—a dramatic poem for which he won a public prize, and a treatise on the beautiful. Apparently he did not make a brilliant success of teaching and finally, wearied and disgusted with the insubordination and superficiality of the young Carthaginians, he closed his school and

⁴⁰ Conf. 3, 4. Possidius, *Vita*, 212.

⁴¹ Ep. 118, 9.

went to Rome. But there also disappointment and disillusionment were his portion; the climate tried his health severely, he could not secure enough pupils to support himself, and those who came to him left him without payment. At last, through the efforts of his friends, he secured an appointment as official professor of rhetoric at Milan, but his life of teaching was soon to close. His intercourse with Saint Ambrose and his conversion soon showed him what his true work was to be; henceforth the brilliant and powerful intellect was to find a worthy field for its exercise, not in striving to keep alive the exhausted culture of a dying pagan world, but in defending the Catholic faith against every sort of attack.

After his conversion, Augustine applied himself seriously to the study of the Scriptures and the Fathers. He definitely renounced many of his ideas on rhetorical propriety, and entirely devoted now to the study of truth, deeply impressed with the seriousness of life and the inevitable approach of eternity, he looked on rhetoric as a means, not an end, an instrument to be used or rejected according as it might help or hinder the exposition of truth. The Christian orator, he said, ought to imitate the Jews coming out of Egypt;⁴² as they carried off the gold and silver vessels of their oppressors so should he appropriate such treasures of eloquence as are worthy of the service of truth. Thus did Cyprian, Lactantius, Victorinus, Optatus and Hilarius. He further inveighs against the use of rhetorical subtleties to compass unworthy ends:⁴³ "*haec non est eloquentia . . . sed quaedam sophistica et maligna professio quae sibi proponit non ex animo sed ex contentione vel commodo pro omnibus et contra omnia dicere*"; and he determines the true purpose of oratory in a noble passage:⁴⁴ "*nec doctor verbis serviat sed verba doctori . . . sive submisce sive temperate, sive granditer dicat, id agit verbis ut veritas pateat, veritas moveat: quoniam nec ipsa quae praecepti finis et plenitudo legis est, caritas, ullo modo recta esse potest, si ea quae diliguntur non vera sed falsa sunt.*"

That he carried these precepts into execution in his own writing and speaking is clear from two passages: "*melius est ut reprehendant nos grammatici quam non intelligant populi.*"⁴⁵ "*nostra*

⁴² Doctr. Chr. 2, 40, 60.

⁴⁵ In Ps. 138.

⁴³ Contra Crescon. 1.

⁴⁴ Doctr. Chr. 4, 27, 59.

non in expolitione sermonis sed in demonstratione veritatis est maior inventio." ⁴⁶

He began his career of Christian apologist with a treatise against the Academicians and followed it by the *De Beata Vita* and the *Soliloquies*. This was in 386 A. D. and from that year until his death he never ceased to wield his pen in defence of the Church.

His correspondence opens in 386 A. D. with a series of letters to Nebridius, a young pupil of his, and closes in 429, shortly before his death. There are 277 letters in the collection, but 50 of them are addressed to Augustine by various correspondents. They are on the most varied subjects, ranging all the way from an exhortation to Nebridius to bear manfully the enforced separation from his beloved friend and master, to a treatise of the most profound spirituality on the Beatific Vision. Many of them are not letters in the usual sense of the word, but treatises of considerable length, addressed to individuals and furnished with a salutation. Controversial topics abound and almost all the theological questions of the day are treated at greater or less length. There are refutations of the chief fallacies of paganism, Arianism, Sabellianism, Novatianism, Donatism and Pelagianism; there are also interpretations of obscure Biblical passages and explanations of the doctrine of grace and of the sacraments. There are letters of spiritual direction and letters answering all sorts of questions proposed by all sorts of people, for apparently Augustine was regarded as a professor of universal knowledge by his correspondents.

Licentius, for example, sends him a poem to criticise and receives in return some advice about his soul.⁴⁷ Dioscorus presents a long list of difficulties arising out of his readings in Cicero's philosophical works and asks to have them solved, "because one feels so stupid not to know these things when asked." He is favored ⁴⁸ with a sharp injunction not to annoy any more harassed bishops with "silly questions about Tully's dialogues," followed by a short sermon on vainglory and a lengthy disquisition on Cicero's idea of the divinity and the tenets of certain schools of Greek philosophy. A priest named Deogratias wanted the answer to six ill-assorted questions which were often raised by pagans, beginning with the Resurrection of Christ and ending with Jonas and the whale. They were all answered ⁴⁹ luminously and

⁴⁶ *Contra Crescon.* 1.

⁴⁶ Ep. 118.

⁴⁷ Ep. 30.

⁴⁸ Ep. 102.

convincingly, with the humorous comment at the end that persons who believed in the supposed miracles of Apollonius of Tyana and Apuleius of Madaura were hardly consistent in ridiculing the Bible narrative. However unnecessary or trivial the questions might appear, he answered all real difficulties with painstaking thoroughness; in fact some of his most beautiful treatises were the result of such interrogations.

The Letters have been variously divided. Chronologically they fall into four groups:

- 1) before his episcopal consecration (Ep. 1 to 30).
- 2) from his episcopal consecration to the Council of 411 A. D. (Ep. 31 to 123).
- 3) from 411 to his death (Ep. 124 to 231).
- 4) letters of the third period to which no positive date can be assigned (232 to 270).

Topically they may be classified as 1) theological, 2) polemical, 3) exegetical, 4) ecclesiastical or liturgical, 5) ethical, 6) philosophical, 7) historical, 8) familiar. The last-named group is the smallest and least significant of all, for Augustine seems to have regarded his correspondence, not as a relaxation or a means of communicating with his friends, but as a means of instructing souls in the principles of the spiritual life and of forwarding the cause of truth. The reader who would expect a revelation of personality from these letters would be disappointed: there are none addressed to any members of his family, none on purely social topics. Of the writer's tastes, feelings and inclinations we learn nothing—the Augustine of the Confessions is not portrayed in the Letters. The idea we form of him from his correspondence is of a tremendously vital and powerful mind, able to treat with penetrating insight of widely diverse subjects, but at the same time willing to admit the possibility of error and to confess ignorance. We gain indirectly an idea of the position he occupied among his contemporaries and of the deference paid to him by all ranks of the clergy, even his superiors. There are also interesting side-lights on Church life and customs in Africa, and in the later letters we catch an echo of the bewilderment and terror which came upon the world when Rome fell. Count Boniface, commander of the Roman forces in Africa, where the last stand was made against the Vandals, was one of Augustine's most distinguished correspondents, and received both spiritual and temporal advice from the great bishop.

An interesting little group of letters to women deserves at least passing mention because they show so clearly the high level of education and of theological knowledge among the women of the fifth century. The nature of the subjects treated and the manner in which they are developed are no less profound than is the case when the objects of the instruction are men. There is no more substantial spiritual nourishment in the whole range of the Letters than the treatise on Prayer addressed to Proba⁵⁰ or that on the Vision of God⁵¹ which he wrote for Paulina.

The versatility of the bishop and the wide scope of his pastoral solicitude is exemplified in his letter⁵² to a community of Sisters. After settling a point in dispute, he proceeds, in admirably terse Latin, to outline a rule of life for the religious, many points of which are as practicable today as they were fifteen centuries ago.

The letters to St. Jerome show Augustine under strong restraint, weighing his words with care, keeping back his natural vigor and exuberance of expression, often adopting an apologetic tone not found elsewhere in the Letters. This was probably owing to the testiness of Jerome's temper, which made him likely to take exception to the most unexpected statements. But Augustine had the greatest possible respect for Jerome's learning and sincerely desired to be instructed by him. To all his other correspondents he was the teacher, deferred to and consulted by popes and bishops as well as by the laity, the outstanding intellectual force of his time.

⁵⁰ Ep. 130.

⁵¹ Ep. 147.

⁵² Ep. 211.

PART I. VOCABULARY.

I. Morphology.

CHAPTER I. DERIVATIVES.

i. NOUNS.

The ecclesiastical writers whose medium was Latin, found themselves at a decided disadvantage as compared with their Greek contemporaries. The latter had a flexible and analytic language, capable of expressing the finest distinctions of abstract thought, while the former were obliged to set forth ideas far removed from Roman thought and life in a tongue which showed a curious aversion for abstraction. The writers of the classical period, while deploring the poverty of Latin in this respect, nevertheless attempted to perpetuate this poverty by condemning the only two sources whence the language might be enriched: neologisms and foreign loan-words. But the later writers, overruling these outworn canons of criticism, proceeded to open wide the gates which had been barred so long, and to form new words or to borrow Greek ones at need. Provincial writers, especially Africans, show the most extensive traces of this tendency; of these Tertullian and Augustine made the most impressive contribution to the literary vocabulary.

The following categories are those which show the greatest divergence from the classical vocabulary in the Letters of Augustine.

1. *Nouns in -a.*

An immense number of words in *-a* of classical usage occur throughout the Letters, as might be expected in view of the fact that *-a* is such a common suffix in Latin. The following are worthy of note because they show deviation from classical diction by being late, colloquial or poetical.

basterna (late) 10, 1. (Pall. 7, 2, 3; Lampr. Elag. 21; Amm. 14, 6, 16; Hier. Ep. 22, 16.)

bucca (colloquial) 3, 5. (Cato ap. Gell. 2, 22, 29; Plaut. Stich. 5, 4, 42; Juv. 3, 262; Hier. Ep. 22, 16.)

- buda (colloq.) 78, 6; 105, 3. (Anthol. Lat. 5, 189, 2; Don. ad Verg. A. 2, 135.)
 ficulnea (late) (Vulg. Osee, 9, 10; Luc. 13, 7; Hier. in Jerem. 2 ad 8, 13.)
 lucta (p. c.) 187, 24. (Capitol. Maxim. 6; Auson. Ep. 93; Hier. Ep. 124, 5.)
 papa (eccl.) 31, 8; 175, 6; 190, 22; 209, sal.; 215, 2. (Prud. στεφ. 11, 127; Tert. Pudic. 13.)
 senecta (a. c. and poet.) 179, 7; 197, 4. (Lucil. ap. Non. 492, 23; Enn. ap. Cic. Or. 55, 184; Plaut. Most. 1, 3, 60; Lucr. 4, 1256; Vulg. Psal. 70, 18; Eccli. 3, 14; Isai. 46, 4.)
 vindicta (poet.) 145, 5; 153, 16. (Juv. 16, 22; Phaedr. 1, 29, 10; Vulg. freq. Deut. 32, 43 to 1 Petr. 2, 14.)

2. *Nouns in -ar, -are.*

- torcular (rare) 47, 3; 78, 9; 111, 2. (Plin. 18, 26, 62; Vitruv. 6, 9; Vulg. Num. 18, 27; Deut. 15, 14; Prov. 3, 10 etc.)
 luminaria (eccl.) 55, 11, 12. (Hier. adv. Vigil. 3; Vulg. Gen. 1, 16; Ex. 25, 6; Judith, 13, 6 etc.)
 salutare (as noun: late) 140, 46. (App. M. 2, 128; Vulg. Gen. 49, 18; Psal. 41, 5.)

3. *Nouns in -arius, -arium.*

Those in *-arius* usually denote an agent and are especially frequent in the *sermo plebeius*. Plautus shows a remarkable fondness for them. This is properly an adjectival termination, so that many of these nouns are adjectives used substantively. Both uses are found in the Letters. Nouns in *-arium* are few and mostly of late formation: they usually denote a place where things are kept.

- apothecarius (late) 185, 15. (Dig. 12, 58, 12.)
 tributarius (mostly p. c.) 220, 7. (Gai. Inst. 2, 21; Flor. 3, 4, 1; Suet. Aug. 40; Vulg. Josue 16, 10; Judic. 17, 13; 3 Reg. 9, 21; Esth. 10, 1 etc.)
 breviarium (coll. for summarium¹) 141, 1; 185, 6. (Suet. Galb. 12; Hier. Ep. 148, 14.)
 cellarium (p. c. access. form to cella) 145, 10; 211, 12, 13. (Dig. 32, 41, 1; Cael. Aur. Acut. 1, 11, 93; Ambros. in Cant. Cant. 1, 20; Hier. adv. Jovin. 11, 14; Vulg. Deut. 28, 8; 1 Par. 28, 11; Prov. 24, 4 etc.)

¹ Cf. Sen. Ep. 39, 1: haec quae nunc vulgo breviarium dicitur olim cum Latine loqueremur summarium vocabatur.

- hastarium (late) 96, 2. (Tert. Ap. 13 ad Nat. 1, 10.)
 plantarium (rare) 108, 13; 141, 6. (Plin. 13, 4, 8; 17, 20, 34;
 Hier. Ep. 79, 10.)
 vestiarius (rare) 211, 12. (Plin. 15, 8, 8.)

4. *Nouns in -atus.*

These are abstracts formed from the supine stem, some of which have parallels in *-io*; or purely noun forms made on the analogy of the verbal forms. These latter are largely ecclesiastical terms, some of them of hybrid formation. Very few occur in the classical period, but they are found with increasing frequency after the third century A. D.²

- affatus (poet.) 130, 20; 147, 1, 18, 26, 27, 28, 29, 31, 47; 258; 259, 5. (Stat. 2, 4, 7; Verg. A. 4, 284; Cod. Just. 5, 4, 23.)
 apostolatus (eccl.) 40, 5. (Tert. adv. Marc. 1, 20; Sid. Ep. 7, 4; Vulg. Act. 1, 25; Rom. 1, 5.)
 clericatus (eccl.) 35, 2; 60, 1; 78, 3; 125, 2; 126, 3, 6, 7, 8, 12; 185, 44, 45. (Hier. Ep. 51, 1.)
 comitatus (= court, late) 88, 7, 10; 97, 2; 141, 10; 225, 1. (Dig. 49, 16, 13; Aus. Ep. 17.)
 episcopatus (eccl.) 23, 1; 28, 1; 43, 4; 51, 2, 4; 53, 6; 59, 2; 69, 2; 71, 2; 82, 32; 86; 108, 5; 128, 2, 3; 149, 34; 173, 3; 185, 44; 209, 4, 5, 6, 7, 8, 10. (Amm. 27, 3, 10; Tert. Bapt. 17; Vulg. Psal. 108, 7.)
 famulatus (rare) 232, 4. (Sen. Hippol. 991; Arn. 1, 26; Vulg. Exod. 1, 14.)
 flatus (poet.) 118, 11; 190, 16; 169, 10; 205, 19. (Hor. A. P. 205; Ov. M. 13, 418; Verg. G. 2, 339; Vulg. Isai. 30, 33; Dan. 5, 23, etc.)
 latratus (poet.) 29, 2. (Verg. G. 3, 411; Ov. M. 4, 450, etc.)
 potentatus (lit.= might, late) 51, 3. (Arn. 1, 31; Vulg. Psal. 19, 7; Eccli. 10, 11.)
 primatus (a. c.) 36, 12; 38, 2; 43, 3; 59, 1; 209, 3. (Varro, R. R. 1, 7, 10; Vulg. Eccli. 24, 10; Coloss. 1, 18, 3; 3 Joan. 9.)
 principatus (= angels, good or bad: eccl.) 149, 25, 26, 30. (Vulg. Rom. 8, 38; Col. 1, 1, 16.)

² Goelzer, 9.

reatus (= guilt: late) 98, 6; 125, 3; 126, 1; 164, 13; 166, 6, 27. (Arn. 1, 64; App. Met. 7; Vulg. Deut. 21, 8; Exod. 32, 35.)

tractatus (= homily: eccl.) 44, 10; 224, 2. (Aug. Haeres. 4, praef.)

5. Nouns in *-bulum*, *-culum*, *-crum*.

These are sometimes mistaken for diminutives. The suffix is added to verbs and usually indicates an instrument of action. Augustine appears to favor the nouns in *-culum*, using only one, a classical word, in *-bulum* (vocabulum) and one in *-crum*.

lavacrum (p. c.) 35, 3; 108, 6, 10; 127, 7; 185, 39; 187, 28; 190, 21; 193, 3; 194, 32. (Gell. 1, 2, 2; Amm. 16, 10, 14; Tert. Cor. 3; Vulg. Tit. 3, 5.)

defensaculum (ἄπαξ λεγόμενον) 102, 35.

habitaaculum (p. c.) 78, 3; 185, 30. (Gell. 5, 14, 21; Pall. 1, 23.)

obstaculum (p. c.) 165, 11, 14. (Prud. Ham. 601; App. Flor. p. 361, 11; Arn. 2, 62; Amm. 17, 3.)

offendiculum (rare) 164, 16. (Plin. Ep. 9, 11, 1; Paul. Nol. Carm. 27, 96; Hier. in Isai. 13, 49, 8; Vulg. 1 Cor. 8, 9; Isai. 57, 14.)

retinaculum (= bond, p. c. very rare in sing.) 118, 3. (Amm. 30, 4, 4.)

signaculum (p. c.) 23, 4; 185, 23. (Tert. Apol. 21; Prud. Psych.; App. Flor. 9, 11, 16; Hier. Ep. 123, 3.)

sustentaculum (very rare) 104, 5; 126, 10; 262, 8. (Tac. H. 2, 28; Varro R. R. 1, 51; Aug. Mor. Eccl. Cath. 33.)

umbraculum (= shade: rare) 102, 35; 137, 3; 187, 31. (Verg. E. 9, 42.)

6. Nouns in *-edo*.

These are usually denominative or verbal. Only four are found in the Letters, one classical.

intercapedo (rare) 147, 43. (Cic. Fam. 16, 21; Suet. Vesp. 10; Plin. Ep. 4, 9.)

putredo (late) 93, 8; 102, 5; 104, 7; 140, 20; 205, 9. (App. M. 9, p. 222; Prud. Cath. 9, 31; Macr. S. 1, 17, 57; Hier. Ep. 61; Vulg. Job 7, 5; Prov. 12, 4; Joel 2, 20.)

turpedo³ (rare) 91, 5. (Cic. Rep. 1, 2, 2; Tert. Cor. Mil. 14.)

³ A syncopated form of turpitudō. Goelzer, 108.

7. Nouns in *-ela*.

Nouns of this class are rare, being found chiefly in early and late Latin. It is a termination belonging to the sermo plebeius. The following occur in the Letters:

cautela (a. and p. c.) 43. 20; 108, 10; 148, 17; 209, 9; 264, 2.

(Plaut. Mil. 3, 1, 6; App. M. 2, p. 117; Dig. 3, 3, 15.)

incompactela (eccl.) 205, 14, 15. (Tert. de Carne Christi 15; Vulg. 1 Cor. 15, 50.)

loquela (poet.) 3, 1; 21, 5; 28, 1; 80, 2; 151, 4. (Plaut. Cist. 4, 2, 76; Verg. A. 5, 842; Lucr. 5, 230; Vulg. Psal. 18, 4; Eccli. 13, 14; Matth. 26, 73; Joan. 4, 42.)

8. Nouns in *-ia*, *-ntia*.

The termination *-ntia* is especially frequent in the African writers and is much favored by Augustine. The abstract nature of the ideas he sets forth calls for a wide variety of abstract terms, such as were usually avoided by the classical writers. Many of the nouns in *-ntia* have been developed, by an easily understood transition, from present participles in the neuter plural, while others have been formed on the analogy of these from adjectives.

a) Nouns in *-ntia*.

absentia (rare) 22, 9; 27, 2; 31, 2, 4; 40, 1; 69, 2; 28, 15; 84, 1, 2; 95, 1, 6; 101, 1; 102, 4; 108, 8; 120, 14; 122, 1, 2; 124, 2; 126, 3, 6; 142, 1, 1; 147, 5, 7, 11; 151, 13; 162, 3; 166, 1; 228, 8, 9; 263, 4. (Cic. Pis. 16, 37; Quint. 4, 2, 70; Tac. A. 4, 64; Vulg. Philip. 2, 12.)

abstinentia—Cf. ch. v. Semantics.

apparentia (eccl.) 147, 5. (Tert. adv. Marc. 1, 19; Firm. Math. 5, 8.)

circumstantia (rare) 140, 23; 149, 24. (Gell. 3, 7, 5; Sen. Q. N. 2, 7, 2; Tert. Or. 3; Vulg. Psal. 140, 3.)

concontinentia (p. c. for concentus) 55, 29. (Macr. Somn. Scip. 2, 2; Sid. Ep. 8, 4.)

congruentia (very rare) 3, 4; 54, 1; 55, 10, 10, 21; 111, 12; 140, 5; 194, 16. (Suet. Oth. 2; Plin. Ep. 2, 5, 11; App. M. p. 283, 15.)

concupiscentia (eccl.) 55, 36; 95, 6; 102, 25; 130, 23, 24, 26; 131; 138, 12; 140, 19; 155, 11; 164, 19; 167, 11; 184, A. 3; 187, 31; 194, 44; 196, 5, 6; 211, 10; 220, 4. (Tert. Res. Car. 45; Hier. Ep. 63, 1; Paulin. Nol. Ep. 30, 3;

- Vulg. Num. 11, 34; Deut. 9, 22; Tobiae 3, 16; Psal. 105, 14; Marc. 4, 19.)
- consequentia (p. c. and juristic) 36, 28; 93, 33; 102, 37. (Gell. 12, 5, 10; Auct. Her. 4, 54, 67; Dig. 4, 3, 19.)
- corpulentia (= corporeity, late, very rare) 120, 12. (Tert. Carn. Chr. 3.)
- diffidentia (= unbelief, eccl.) 23, 6; 88, 10; 217, 10. (Vulg. Rom. 4, 20; Ephes. 2, 2.)
- discernentia (*ἄπαξ λεγόμενον*) 4, 1.
- displientia (rare) 108, 10. (Sen. Tranq. An. 2, 8; Cael. Aur. Tard. 3, 6, 86.)
- eminentia (mostly p. c.) 55, 31; 140, 44, 62. (Gell. 5, 11, 9; Ulp. Frag. 11, 3; Vulg. Macc. 6, 19.)
- essentia (rare) 120, 17; 166, 4. (Quint. 2, 14, 2; Sen. Ep. 58, 6; App. Dogm. Plat. 1, 6.)
- experientia—Cf. ch. v. Semantics.
- faeculentia (p. c.) 108, 6. (Sid. Ep. 3, 13.)
- flagrantia (p. c.) 194, 1. (Gell. 17, 10, 8; Arn. 2, p. 69; Mart. Cap. 8, p. 183.)
- honorificentia (p. c.) 64, 2; 148, 15; 164, 9; 238, 7. (Arn. 3, 2; Symm. Ep. 6, 36; Vop. Aur. 25, 6; Ambros. de Abr. 2, 10, 69; Vulg. Judith 15, 10.)
- indigentia (rare) 102, 6, 17; 126, 7; 157, 29; 243, 12. (Cic. Lael. 8, 27; Ambros. de Isaac, 7, 60; Vulg. Amos, 4, 6.)
- indulgentia (= remission of guilt, p. c.) 87, 9; 104, 9; 105, 6; 137, 16; 151, 11; 166, 10; 185, 23, 45; 186, 16. (Capitol. Anton. 6, 3; Amm. 16, 5, 16; Vulg. Isai. 61, 1; 1 Cor. 7, 6.)
- inoboedientia (eccl.) 35, 2; 184, A. 3; 185, 24; 190, 10; 262, 9. (Civ. Dei 14, 17; Hier. Quaest. Hebr. ad Reg. 2, 1; Vulg. Esth. 16, 24; Rom. 5, 19; 2 Cor. 10, 6.)
- invidentia (rare) 140, 54. (Cic. Tusc. 4, 8, 17; Cael. Aur. Tard. 4, 9, 132.)
- manentia (*ἄπαξ λεγόμενον*), 11, 3.
- observantia (= observance of religious duties: late) 262, 9. (Cod. Th. 16, 5, 12; Vulg. 2 Macc. 6, 11.)
- omnipotentia (p. c.) 80, 2; 82, 5; 92, 5; 102, 5; 118, 15; 137, 6, 20; 149, 18. (Macr. S. 1, 16; Hier. Ep. 58, 3; Hilar. Trin. 1, 4.)
- paenitentia—Cf. ch. v. Semantics.
- perseverantia—Cf. ch. v. Semantics.

placentia (p. c.) 108, 10. (App. Dogm. Plat. 2, p. 15; Hier. Nom. Hebr. col. 69.)

praescientia (eccl.) 73, 6, 7; 102, 14; 149, 20; 186, 25. (Civ. Dei 5, 9; Tert. adv. Marc. 2, 5; Mart. Cap. 2, 159; Ambros. S. S. 3, 16; Hier. adv. Rufin. 1, 22; Vulg. Eccli. 31, 2; Act. 2, 23; 1 Petr. 1, 2.)

providentia (= Providence of God: eccl.) 19; 23, 8; 98, 4; 102, 13; 103; 108, 6; 137, 8; 138, 2; 140, 13, 31; 153, 4, 17; 159, 4; 184 A, 6; 194, 32; 231, 7. (Vulg. Sap. 14, 3; Act. 24, 2.)

redundantia (rare) 126, 7. (Cic. Or. 30, 108; Vitruv. 1, 6; Tert. Apol. 31; App. Dogm. Plat. 2, 5.)

resplendentia (ἄπαξ λεγόμενον) 155, 14.

reticentia (rare) 151, 1. (Plaut. Mer. 5, 2, 52; Cic. Phil. 14, 12, 33; Quint. 9, 1.)

somnolentia (late) 194, 32. (Sid. Ep. 2, 2.)

sufficientia (p. c.) 130, 12, 13; 194, 19; 262, 8. (Tert. ad Uxor. 1, 4; Sid. Ep. 6, 12; Vulg. 2 Cor. 3, 5; 1 Tim. 6, 6.)

sustinentia (eccl.) 140, 26. (Lact. Ep. 34, 7; Cyp. Bon. Patient. 2; Interpr. Irenai. 5; Haeres. 5, 1.)

tolerantia (very rare) 22, 1, 3; 27, 1; 41, 1; 43, 23; 44, 11; 55, 25; 73, 7; 93, 1; 105, 16; 130, 18; 140, 63; 199, 29; 208, 2; 248, 2. (Cic. Par. 4, 1, 27; Sen. Ep. 67, 5; Quint. 2, 20, 10; Vulg. 2 Cor. 1, 6.)

valentia (a. and p. c.) 102, 6; 145, 6; 243, 3. (Titin. ap. Non. 186, 25; Maer. Som. Sc. 2, 14; Tert. adv. Jud. 9.)

vinulentia (rare) 29, 13, 10. (Cic. Phil. 2, 39, 101; Suet. Vit. 17)

vinolentia (rare) 55, 35; 35, 2.

b) *Nouns derived from verbals in -ax.*

efficacia (rare) 86; 205, 17. (Plin. 11, 5, 4; Amm. 14, 8, 5; Lact. de Ira D. 10, 37; Vulg. Eccli. 9, 4.)

fallacia (in sing., a. and p. c.) 102, 20. (Plaut. Ps. 2, 4, 15; Flor. 1, 16, 7; Vulg. Eccli. 1, 40; 2 Mace. 15, 10; Matth. 13, 22.)

c) *Nouns in -monia (-monium).*

acrimonia (mostly a. c.) 159, 1; 88, 2, 13. (Cato R. R. 15, 7, 5; Naev. ap. Non. 73, 18; Auct. Her. 4, 37, 49.)

parsimonia (mostly a. and p. c.) 159, 4; 167, 6. (Plaut. Most. 1, 3, 78; Ter. Heaut. 3, 1, 32; Amm. 15, 4, 8.)

sanctimonia (rare) 59, 2; 150, 1; 187, 15; 188, 1; 209, 6. (Cic.

Rab. Perd. 10, 30; Tac. A. 3, 69; Quint. 30, 93; Vulg. Psal. 95, 6; Hebr. 12, 14.)
 sanctimonium (eccl.) 36, 9. (Vulg. Interpr. Ital. Hebr. 10, 14;
 Exod. 15, 17; Aug. in Psal. 99; Petr. Diac. De Incarn. 1.)
 pactimonium ⁴ (ᾧπαξ λεγόμενον) 61, 2.

This is another plebeian termination and one which tended to develop two sets of forms: feminine and neuter. Like Cicero, Augustine seems to have preferred the feminine termination, as pactimonium and sanctimonium are the only words in *-monium* to be found in his letters. Of the five words in *-monia*, all but acrimonia have collateral forms in *-monium*.

d) *Double forms in -ia, -ies.*

It has been noted ⁵ that 75% of the words in *-itia* have corresponding forms in *-ities*; that those in *-itia* are nearly all classical and largely Ciceronian, while those in *-ities* belong to early or late Latin and are probably plebeian. Augustine has twenty words in *-itia*, all classical, for only two of which he has collateral forms in *-ities*.

duritia (class.) 84, 2; 88, 9;	durities (poet.) 93, 41. (Lucr. 104, 16.	4, 268; Cat. 66, 50; Ov. M. 1, 401.)
mollitia (class.) 48, 2.	mollities (rare) 27, 2. (Cic. Att. 1, 17, 4; Just. 1, 7, 13.)	
luxuria (class.) 36, 14, 15; 55, 12; 144, 2; 199, 12.	luxuries (rare) 36, 14. (Cic. Rose. Am. 27, 75; Verg. G. 1, 112.)	
materia (class.) 17, 2; 169, 10.	materies (rare) 159, 5; 155, 6; 231, 6; 253, 2. (Cic. Or. 2, 21, 88.)	

⁴Cf. Du Cange, Vol. V, 4: "sed videtur legendum patrimonii ita ut innuat recuperaturos patrimonium et continentiam, hoc est redditus suos et quod cuique necessarium est ad suam conditionem manutenendam."

The Vienna Corpus gives as variant sanctimonii (m). The substitution of patrimonium for pactimonium would seem either to violate the meaning of the author who is speaking of spiritual things only, or to give a forced meaning of inheritance of virtue patrimonium, which would need some qualifying explanation.

⁵Cooper, 48.

It is worthy of note that both *luxuria* and *luxuries* occur in the same passage in successive sentences. Other words in *-ies* are:

- barbaries (poet.) 199, 35. (Ov. M. 15, 829; Lucr. 8, 812.)
- conluvijs (rare) 138, 17. (Att. ap. Cic. Att. 9, 10, 7; Tac. H. 2, 16; Just. 2, 6, 4; Dig. 43, 22.)
- ingluvijs (rare) 118, 32. (Hor. S. 1, 2, 8; Gell. 7, 16, 4; Eutr. 7, 18.)
- pauperies (poet.) 211, 5. (Verg. A. 6, 437; Hor. C. 3, 2, 1; Lact. 6, 20, 25; Vulg. Prov. 6, 11.)

9. *Nouns in -io.*

This is one of the largest categories of nouns found in the Letters, as indeed it is in the Latin language itself. The scarcity of abstract words was conveniently supplied by the formation of nouns in *-io*. Cicero enriched the language with a long list of these words, some of which were used by himself alone. After his time the termination fell into disfavor with classical writers,⁶ but remained extraordinarily fertile in the popular speech. Used with *esse*, these nouns often took the place of active verbs and retained their verbal meaning. In the post-classical period we find the suffix once more appearing in literary Latin, and the language was enriched with numbers of nouns by Gellius, Apuleius, Tertullian, Cyprian, Arnobius, Jerome, Ambrose and Augustine. It is rather significant, in view of Augustine's training as a rhetorician, that many of the words he uses are technical rhetorical terms, although he does not always use them with their purely rhetorical connotation. He also has several which are not in common circulation in Latin outside of Cicero.

- abolitio (rare, mostly juristic) 153, 15; 193, 6, 7. (Tac. Ann. 13, 51; Cod. Th. 9, 37, 3; Dig. 48, 16; Apul. de Mund. 8.)
- abominatio (eccl.) 47, 3; 199, 30, 31. (Hier. in Matth. 4, ad 24, 15; Vulg., freq. Exod. 8, 26, to Apoc. 21, 27; Hilar. in Matth. 25, 3.)
- abstentio (late) 196, 3. (Cael. Aur. Acut. 3, 18; Hilar. in Ps. 1, 11.)
- acceptio (= esteeming: late) 54, 7; 93, 53; 167, 18; 193, 4. (Cod. Th. 1, 9, 2; Vulg. 2 Par. 19, 7; Eccl. 20, 24; Rom. 2, 11; 1 Petr. 1, 17.)

⁶ Goelzer (1), 79.

- adimpletio (eccl.) 102, 31. (Tert. adv. Marc. 5, 17; Lact. 4, 20.)
- admemoratio ⁷ 59, 1. "Sic codd. saec. XIII; commemoratio codd. saec. XV."
- adnuntiatio (eccl.) 55, 10; 164, 12, 13. (Lact. 4, 21; Arn. 7, 43; Vulg. I Joan. 1, 5.)
- adoratio (rare) 149, 13, 16. (Plin. 29, 4, 20; App. M. 4, p. 155; Hier. in Is. XII ad 44, 6.)
- adquisitio (late) 228, 8. (Dig. 44, 4, 4; Tert. Ex. Cast. 12; Vulg. Prov. 3, 14; Eccli. 4, 24; Act. 19, 25; I Petr. 2, 9.)
- adstructio (late and very rare) 104, 14. (Mart. Cap. 5, p. 149; 9, p. 314.)
- adsumptio (very rare) 148, 10. (Cic. Fin. 3, 5, 18; Isid. Orig. 2, 9, 2; Vulg. Psal. 88, 19; Thren. 2, 14; Luc. 9, 51; Rom. 11, 15.)
- adtestatio (late) 43, 14; 82, 32; 180, 4. (Macr. Somn. Sc. 2, 9; Treb. Poll. XXX Tyr. 30; Vulg. Gen. 43, 3.)
- aedificatio—Cf. ch. v. Semantics.
- afflictio (very rare) 93, 20; 100, 1; 137, 16; 166, 16, 20. (Sen. Cons. ad Helv. 16; Vulg. Gen. 16, 11 to Act. 7, 34.)
- agnitio (rare) 95, 22; 149, 32. (Cic. N. D. 1, 1; Macr. Somn. Sc. 1, 8; Cass. Incarn. 4, 2; Vulg. Gen. 45, 1; Sap. 3, 18; Eccli. 1, 15; Ephes. 1, 17.)
- amissio (rare out of Cicero) 130, 3; 232, 3. (Cic. Pis. 17, 40; Fam. 4, 3; Sen. Ep. 4; Vulg. Jud. 16, 28; Act. 27, 29; Rom. 11, 15.)
- anticipatio (rare out of Cicero) 164, 9. (Cic. N. D. 1, 16, 43; Arn. 3, p. 107.)
- apparitio (=attendance: very rare) 150, 1. (Cic. Fam. 13, 54.)
- ascensio (rare for ascensus) 54, 1; 130, 2; 199, 20, 24, 35. (Plaut. Rud. 3, 1, 7; Vulg. Josue 15, 7; 1 Par. 26, 16; Psal. 8, 3, 6.)
- assertio (=assertion: late) 108, 5; 186, 39; 190, 2, 13. (Arn. 1, p. 18.)
- aversio (lit. = a turning away. This use of the word is confined to the adverbial expression *ex aversione*. Augustine uses it in the nom. and in the ab. of instrument.) 140, 56, 74; 147, 31. (Auct. B. Hisp. 22.)
- bacchatio (rare) 35, 2. (Cic. Verr. 21, 12; Hyg. Fab. 48.)
- benedictio (eccl.) 31, 9; 41, 2; 61, 2; 137, 15; 175, 5; 179, 4;

⁷ Thes. Ling. Lat., Vol. I.

- 184A, 3. (Paul. Nol. Ep. 32; Sulp. de Vita S. Mart. 2, 12; Vulg. Gen. 26, 29; Deut. 16, 10; Gal. 3, 14.)
- breviatio (late) 139, 3; 199, 20, 29, 30. (Jordan. Get. Praef.)
- cantatio (a. and p. c.) 26, 3. (Varro L. L. 6, 7; App. M. 2, p. 125; Vulg. Psal. 70, 6.)
- causatio (p. c. juristic) 108, 2; 126, 4. (Cod. Th. 3, 5, 2; Tert. ad Marc. 5, 20; Gell. 20, 1.)
- circumcisio (eccl.) 23, 4; 82, 8, 11, 12, 15, 20; 147, 14; 187, 34; 196, 3, 9, 11, 14; 199, 29; 265, 3. (Lact. 4, 17, 1; Tert. adv. Jud. 2, 3; Vulg. freq. Gen. 17, 25 to Tit. 1, 10.)
- circumpositio (eccl.) 262, 9. (Ambros. Ep. 38, 1.)
- circumventio (p. c. ex Cic.) 78, 5. (Cic. Att. 2, 16, 4; Hier. in Eph. III ad 4, 14; Dig. 4, 4, 17; Cod. Just. 2, 43, 3; Cyp. 595, 9; Arn. 5, 3; Vulg. Ephes. 4, 14.)
- cohabitatio (late) 78, 8, 8. (Alcim. Avit. p. 505; Greg. Tur. H. F. 2, 12, p. 80; Hilar. in Ps. 64, 5.)
- coinquinatio (late) 236, 2. (Sulp. Sev. Ep. 2, 9; Vulg. 1 Esd. 6, 21; Judith 9, 2; 2 Macc. 5, 27; 2 Petr. 2, 13.)
- collatio—Cf. ch. v. Semantics.
- comminatio (rare) 145, 3. (Cic. De Or. 3, 54, 206; Plin. 8, 45, 70; Vulg. Isai. 30, 30; Jerem. 10, 10.)
- commixtio (p. c.) 137, 11. (Marc. Emp. 8; Hier. Ep. 71, 1; Vulg. Levit. 18, 20; Num. 19, 13; Osee 7, 4.)
- communicatio (rare out of Cicero) 53, 6; 54, 1; 98, 5; 202A, 1. (Cic. Balb. 13, 31; Fam. 5, 19, 2; Plin. 24, 14, 80.)
- communio—Cf. ch. v. Semantics.
- compassio (eccl.) 40, 4. (Tert. Res. Carn. 4.)
- compensatio (trop. in Cic. only) 23, 8; 166, 18, 20; 185, 44; 188, 6. (Tusc. 5, 33, 95; N. D. 1, 9, 23.)
- completio (late) 49, 2. (Paul. ex Fest. p. 105; Jul. Ep. Nov. c. 66; Vulg. Ezech. 5, 2.)
- concertatio (rare out of Cicero) 147, 49. (Cic. Fin. 1, 8, 27; de Or. 1, 43, 194; Plin. 29, 1, 5; Vulg. 2 Reg. 3, 1.)
- concurso (rare out of Cicero) 118, 28. (Cic. Ac. 1, 2, 6; Fin. 1, 6, 17; Auct. Her. 4, 12, 18; Vulg. Act. 21, 30.)
- condemnatio (p. c. and juristic) 88, 7; 57, 11; 166, 24; 169, 13. (Dig. 2, 10, 5; Cod. Just. 8, 14, 8; Gai. Inst. 3, 180; Vulg. 1 Esdr. 7, 26; Sap. 12, 27; Rom. 5, 16; 2 Cor. 7, 3.)
- confectio (rare out of Cicero) 43, 3; 228, 8; 250, 1. (Cic. Sen. 1, 2; de Or. 2, 15; Cod. Just. 6, 23, 27.)
- confessio—Cf. ch. v. Semantics.

- conflictatio (= dispute: eccl.) 193, 4. (Vulg. 1 Tim. 6, 5.)
 confractio (eccl.) 140, 50. (Vulg. Psal. 105, 23; Isai. 24, 19;
 Hier. Vir. Ill. 16.)
 conlocutio (very rare out of Cicero) 9, 2; 33, 4; 40, 1. (Cic.
 Tusc. 1, 33, 30; Auct. Her. 1, 15, 25.)
 connexio (= union: rare and late) 137, 15; 140, 29. (Isid.
 Orig. 18, 12, 6; Serv. ad Verg. A. 9, 517.)
 conquestio (very rare) 29, 7; 44, 12; 138, 1, 6. (Cic. Q. Fr. 1,
 1, 7; Sen. Ep. 78, 12.)
 conscissio (Augustine only) 51, 3. (Mor. Eccl. Cath. 34.)
 consecratio—Cf. ch. v. Semantics.
 consideratio (rare) 28, 5; 34, 3; 173, 6; 228, 10. (Cic. Ac.
 2, 41, 129; Gell. 13, 29.)
 consignatio (p. c. and rare) 61, 2. (Quint. 12, 8, 11; Dig.
 22, 3, 4.)
 conspersio (late) 186, 19. (Pall. Nov. 13, 3; Hier. in Matth. 2
 ad 16, 8; Tert. adv. Marc. 4, 24; Vulg. 1 Cor. 5, 7.)
 constipatio (p. c.) 118, 29, 30; 126, 2. (Vop. Aur. 21; Amm.
 26, 6, 14; Hier. Ep. 58, 4.)
 constrictio (p. c.) 36, 25. (Pall. Mart. 1; Scrib. Comp. 84;
 Macr. S. 7, 6.)
 contaminatio (= contamination: p. c.) 118, 8; 185, 17. (Dig.
 48, 5, 2; Arn. 5, 168; Vulg. Ezech. 14, 6; 1 Macc. 4, 43.)
 contritio (= contrition: eccl.) 122, 2. (Lact. 7, 18; Vulg. Jer.
 30, 15; Psal. 13, 3.)
 conversio—Cf. ch. v. Semantics.
 correctio—Cf. ch. v. Semantics.
 correptio (= rebuke: eccl.) 53, 7; 73, 4; 153, 10; 250, 3. (Tert.
 Pudic. 14; Vulg. Tobiae 3, 21; Sap. 1, 9; Eccli. 8, 6.)
 creatio (very rare) 166, 25; 177, 1. (Dig. 1, 7, 15; Vulg.
 Hebr. 9, 11.)
 crucifixio (eccl.) 140, 39. (Hier. in Galat. 3, ad 5, 24.)
 cubitio (*ἄπαξ λεγόμενον*) 3, 1.
 damnatio—Cf. ch. v. Semantics.
 deceptio (late) 82, 12; 205, 16. (Mart. Cap. 4; Cod. 11, 47, 6;
 Hier. in Isai. 7 ad 22, 2; Vulg. Sap. 14, 21; Dan. 2, 9;
 Mich. 1, 14.)
 deliberatio (very rare out of Cicero) 62, 3; 125, 1. (Cic. Phil.
 1, 1, 2; de Or. 2, 82; Liv. 2, 45, 7.)
 dementatio (late and very rare) 204, 5. (Fredegarius Chron. 68.)

- deportatio (rare, a. and p. c.) 102, 26; 126, 12. (Cato R. R. 144, 3; Dig. 48, 13, 3.)
- depositio (juristic and late) 4, 2; 38, 2. (Dig. 16, 31; Cod. 2, 43, 3; Vulg. 1 Petr. 3, 21.)
- depraedatio (late) 185, 30. (Cod. 2, 6, 4; Lact. Epit. 11; Hier. in Is. 4 ad 16; Vulg. Judith 10, 12; Isai. 33, 1.)
- desertio (late, rare) 173, 4; 228, 5, 11. (Dig. 49, 16, 3.)
- desolatio (eccl.) 130, 3, 5, 30; 199, 29, 30, 31. (Salv. Gub. Dei. 6; Hilar. in Psal. 58, 7; Vulg. 2 Par. 36, 21; Psal. 72, 19.)
- destitutio (very rare) 130, 30. (Quint. 5, 20; Suet. Dom. 14; Vulg. Hebr. 9, 26.)
- devitatio (very rare) 238, 9. (Cic. Att. 16, 2, 4.)
- devotio (= piety: eccl.) 20, 3; 44, 1; 55, 2, 13; 58, 1; 80, 2; 130, 26; 269, 1, 3. (Lact. 2, 11; Lampr. Heliog. 3.)
- dictatio (late) 139, 3. (Dig. 29, 14.)
- diffusio (very rare) 93, 40; 166, 4. (Mart. Cap. 6, 661; Sen. Vit. Beat. 5, 1.)
- diindicatio (very rare) 78, 3. (Cic. Leg. 1, 21, 56.)
- dilatatio (late) 140, 67. (Tert. Anim. 37; Hier. in Ezech. 10 ad 31; Vulg. Prov. 21; Ezech. 31, 7.)
- dilectio (late) 23, 5; 27, 6; 28, 4; 31, 9; 36, 1; 48, 3; 55, 3; 73, 6; 82, 36; 88, 9; 93, 6; 99, 2; 104, 7 et saepe to 266, 4. (Tert. adv. Marc. 4, 27; Hier. Ep. 5, 6; Vulg. freq. Tobiae 8, 9, to Judae, 21.)
- direptio (very rare) 78, 1; 144, 3. (Val. Max. 4, 7, 1.)
- discissio (late for discidium) 82, 8; 128, 3; 209, 1. (Augustine only).
- discretio (p. c.) 120, 21; 147, 27, 38; 155, 16; 167, 6; 186, 27. (Pall. Jul. 4, 5; Lact. 7, 12, 4; Macr. Somn. Sc. 1, 6, 17; Hier. in Matth. 2 ad 13, 17.)
- discussio (= disputation: late) 17, 5; 23, 1; 43, 9; 44, 6. (Macr. Somn. Sc. 1, 16, 8; Tert. Pudic. 11.)
- dispersio (= scattering: late) 185A; 204, 2; 232, 3. (Tert. adv. Jud. 13; Vulg. Joan. 7, 35.)
- distentio (very rare) 187, 41. (C. Aur. Tard. 1, 4, 66; Hier. in Eccle. Col. 392; Cels. 2, 4, 8; Vulg. Eccle. 8, 16.)
- dormitio⁸ (a. and p. c.) 3, 1. (Varr. ap. Non. 100, 1; Tert. Patient. 9; Vulg. 2 Macc. 12, 45; Hier. Ep. 108, 15; Arn. 5, 9.)

⁸ Tertullian and Jerome give this word a figurative meaning: death; Augustine, like Arnobius, uses it literally. Cf. Gabarrou, 18.

- electio (= election to salvation: eccl.) 186, 7, 15, 25; 194, 34.
(Vulg. Act. 9, 15; Rom. 9, 11; 1 Thess. 1, 4; 2 Petr. 1, 20.)
- enervatio (very rare) 243, 10. (Arn. 3, 10.)
- evigilatio (Augustine only) 140, 76. (Solil. 1, 1; Civ. Dei. 17, 18, 1.)
- exaggeratio (rare) 44, 4; 155, 8. (Cic. Tusc. 6, 26, 64; Gell. 13, 24, 9.)
- examinatio (p. c.) 44, 12. (Dig. 3, 5, 8.)
- excaecatio (*ἄπαξ λεγόμενον*) 88, 12.
- excitatio (p. c.) 9, 3; 28, 1. (Arn. 7, 237.)
- execratio (= an object of execration: eccl.) 43, 3; 69, 1. (Vulg. Levit. 18, 27.)
- exhibitio (p. c.) 55, 3; 105, 3. (Gell. 14, 2, 7; Dig. 29, 3, 2; Tert. Idol. 6.)
- expiatio (rare) 235, 2. (Cic. Leg. 1, 14, 20; Liv. 9, 1, 4; Vulg. Exod. 29, 36; Levit. 1, 4.)
- expoliatio (late) 157, 14. (Civ. Dei 28, 8; Isid. 18, 2, 1; Hier. adv. Jovin. 1, 38; Vulg. Coloss. 2, 11, 1.)
- functio (*ἄπαξ λεγόμενον*) 236, 3.
- fluctuatio (very rare) 187, 37. (Sen. de Ira 2, 35, 3; Liv. 9, 25, 6; Vulg. Psal. 54, 23; Eccli. 40, 4.)
- fornicatio (eccl.) 55, 24; 140, 74; 259. (Tert. Pudic. 1, 2; Hier. Ep. 79, 10.)
- fractio (eccl.) 149, 32. (Hier. Ep. 108, 8; Vulg. Luc. 24, 35; Act. 2, 42.)
- generatio—Cf. ch. v. Semantics.
- glorificatio (eccl.) 140, 36; 142, 1. (Aug. Tract. 105, 3; Hier. Didym. S. S. 38.)
- humiliatio (p. c.) 35, 3. (Tert. Virg. Vel. 13; Hier. adv. Jovin. 2, 15; Cass. 7, 29, 31; Vulg. Eccli. 2, 5; Mich. 6, 14.)
- immissio (rare) 91, 9. (Cic. de Sen. 15, 53; Dig. 8, 5, 8; Vulg. Psal. 77, 49.)
- immolatio (rare) 36, 30; 157, 23; 196, 3. (Cic. Div. 1, 52, 119; Quint. 2, 13, 13.)
- impositio (rare) 149, 16; 185, 32; 265, 7. (Varro, L. L. 8, 5; Vulg. Act. 8, 18; 1 Tim. 4, 14; 2 Tim. 1, 6; Hebr. 6, 2.)
- improbatio (very rare) 169, 2. (Auct. Her. 2, 6, 9; Cic. Verr. 2, 3, 74.)
- incarnatio (eccl.) 137, 12, 15; 186, 31; 166, 17; 187, 34; 190, 8; 238, 23. (Hilar. Trin. 2, 33; Hier. adv. Jovin. 2, 30.)

- inchoatio (late) 120, 13. (Hilar. in Psal. 118, 10; Hier. Chron. 35; Vulg. Hebr. 6, 1.)
- incompactio (eccl.) 95, 7; 118, 14; 155, 6; 164, 9; 205, 4, 89. (Aug. De Trin. 13, 7; Tert. Res. Carn. 51; Vulg. Sap. 6, 19; 1 Cor. 15, 53; 2 Tim. 1, 10.)
- incompactio (p. c.) 147, 42. (Tert. adv. Marc. 4, 7; Hier. Ep. 21, 13; Vulg. freq. Deut. 28, 20 to 2 Macc. 7, 33.)
- indevotio (p. c.) 122, 1. (Cod. Just. 7, 2, 15; Dig. 39, 9, 1; Ambros. de Elia 17, 62.)
- infestatio (late) 220, 3; 243, 8. (Tert. Apol. 1.)
- infusio (mostly p. c.) 202A, 9. (Ambros. Apol. Dav. 3, 11; Cael. Aur. Tard. 3, 8.)
- ingurgitatio (late) 29, 10; 36, 11. (Firm. 5, 8.)
- inlatio (p. c.) 7, 2, 3. (Arn. 4, 30; Dig. 11, 72; Cassiod. Var. 2, 16; Paul. Sent. 5, 4, 1.)
- inlustratio (very rare) 82, 20; 118, 15; 147, 14. (Quint. 6, 2, 321.)
- innovatio (late) 55, 5; 166, 26. (Tert. adv. Marc. 1, 1; Arn. 1, 7; App. Trism. p. 95; Vulg. 1 Macc. 12, 17.)
- inquinatio (eccl.) 190, 20. (Vulg. Sap. 14, 26.)
- inreptio (ἄπαξ λεγόμενον) 217, 5.
- insertio (p. c.) 49, 50. (Isid. Orig. 17, 6, 2; Macr. S. 1, 7, 25.)
- inspiratio (late) 145, 8; 188, 1, 3; 194, 30; 217, 23. (Sol. 7, 23; Tert. De Pat. 1; Vulg. 2 Reg. 22, 16; Job 32, 8; Psal. 17, 16; Act. 17, 25.)
- instructio—Cf. ch. v. Semantics.
- intentio—Cf. ch. v. Semantics.
- intortio (p. c.) 262, 9. (Arn. 3, 108.)
- iuratio (p. c.) 47, 2; 62, 2; 93, 21; 125, 3, 4; 126, 2, 3, 4, 5, 11, 12, 13; 147, 40; 237, 3. (Macr. S. 1, 6, 30; Tert. Idol. 1.)
- iussio (p. c.) 43, 4; 51, 3; 66, 1; 88, 5; 89, 7; 101, 3; 105, 3; 107, 6, 7, 10, 14; 114; 128, 4; 174; 217, 8. (Dig. 40, 4; Lact. 4, 15, 9; Vulg. Gen. 27; Exod. 40, 19; 2 Reg. 19, 8.)
- iustificatio (late) 82, 25; 140, 71; 157, 11, 12, 13, 14; 177, 9; 186, 1; 193, 6. (Civ. Dei 16, 36; Salv. Avar. 3, 2; Vulg. Num. 9, 3.)
- laesio (=injury: late. Used by Cicero as a rhetorical term, De Or. 5, 33, 205, to denote an attack in argument on an opponent. It took on a literal meaning in late Latin).

- 73, 9; 220, 11. (Dig. 10, 3, 28; Lact. *Ira* D. 17; Vulg. 1 Esdr. 4, 14; Dan. 6, 23.)
- lectio (= that which is read: p. c.) 20, 3; 22, 8; 173, 9; 209, 3. (Macr. *S.* 7, 7, 5; Cod. Just. 6, 61, 5; Isid. 1, 20, 3; Amm. 30, 4, 18; Cael. *Aur. Tard.* 1, 5, 163.)
- magnificatio (p. c.) 140, 49. (Macr. 5, 13, 41; Hilar. in *Ps.* 68, 26.)
- maledictio (= a curse: eccl.) 184A, 3. (Vulg. *Gen.* 24, 41; Num. 5, 21; Deut. 11, 26, etc.)
- manifestatio (p. c.) 55, 5; 62, 2; 93, 2; 141, 2; 199, 1. (Hier. *Ep.* 64, 19; *Civ. Dei* 20, 3; Sulp. *Sev. Dial.* 3, 4; Vulg. 1 *Cor.* 17, 7; 2 *Cor.* 4, 2.)
- mundatio (eccl.) 23, 4; 44, 10; 190, 21. (Theod. *Prise.* 1, 19; Hier. in *Luc. Hom.* 18; Vulg. *Levit.* 16, 30.)
- obduratio (Augustine only) 194, 14. (In *Psal.* 77.)
- obiectio (p. c.) 166, 15. (Ambros. *Ep.* 100, 14; Arn. 6, 3; Tert. *ad Uxor.* 2, 5; Macr. *Somn. Sc.* 2, 16, 20; Mart. *Cap.* 5, 445.)
- oblatio (p. c.) 22, 6; 149, 16. (Hier. *Ep.* 18, 17; Dig. 5, 2, 8; Cod. Th. 5, 13, 18; Vulg. *freq. Gen.* 34, 18 to *Hebr.* 18, 1.)
- obligatio (= entanglement: p. c.) 157, 22; 190, 5. (Dig. 48, 10, 1; Vulg. *Psal.* 48, 10; Act. 8, 23.)
- obsecundatio (p. c. very rare) 22, 1. (Cod. Th. 1, 92.)
- opitulatio (p. c.) 155, 12. (Arn. 4, 4; Dig. 4, 4, 1; Hier. in *Ephes.* 2 ad 3, 5; Oros. *Hist.* 5, 18; Vulg. 1 *Cor.* 12, 28.)
- oratio (= prayer: eccl.) 20, 2; 21, 6; 22, 3; 29, 3; 36, 9; 48, 1; etc. *saepe*. (Fathers *freq.*, Vulg. *freq.*)
- ordinatio (= ordination: late) 21, 2; 43, 4; 61, 2; 78, 3; 108, 5; 126, 6; 185, 17; 205, 17. (Sid. *Ep.* 7, 6; Cassiod. *H. E.* 9, 36.)
- participatio (p. c.) 98, 5; 118, 15; 140, 10, 11, 52, 56, 66, 69, 74, 77, 80, 81, 82; 141, 5; 147, 34; 149, 17; 153, 12; 166, 21; 170, 10; 177, 19; 202A, 17. (Spart. *Jul.* 6; Hier. *adv. Pelag.* 1, 19.)
- parturitio (late) 151, 6; 243, 7. (Hier. *adv. Jovin.* 1, 22; Vulg. 1 *Par.* 24, 1; *Ezech.* 48, 29.)
- passio (p. c.) 36, 30; 40, 6; 44, 10; 54, 1; 55, 2; 76, 1; 98, 7; 105, 11; 133, 1; 134, 3; 137, 16; 139, 2; 140, 13; 164, 2; 170, 8; 177, 15, 185, 9; 187, 9; 199, 31; 205, 9; 228, 12; 236, 12; 265, 3. (Maxim. *Gall.* 3, 42; Prud. *σρεφ.*

- 5, 291; Tert. adv. Val. 9; Lact. 5, 23, 5; Vulg. Act. 1, 3; Rom. 8, 18; 2 Cor. 1, 5.)
- perditio (p. c.) 93, 52; 105, 2, 7, 9; 175, 6; 178, 1; 185, 11; 186, 4; 188, 7; 190, 9; 194, 6; 209, 10; 231, 6. (Hier. Ep. 120, 10; Alcim. 4, 138; Lact. 2, 14, 11; Vulg. freq. Deut. 29, 21 to 2 Petr. 3, 16.)
- perfructio (Augustine only) 102, 27. (Quant. Anim. 33; Trin. 6, 10.)
- permissio (= permission: very rare) 217, 14. (Cic. Q. Fr. 3, 1, 3; Ambros. in Luc. 7, 115.)
- perpensisio (late, very rare) 185, 36. (Boeth. in Aristot. lib. de Imag. p. 360.)
- perpetratio (p. c.) 167, 17. (Tert. Poen. 3; Aug. Trin. 13, 6.)
- persecutio (= persecution: eccl.) 43, 8; 44, 4; 51, 2; 76, 4; 82, 9; 87, 9; 88, 8; 89, 2; 93, 6; 98, 3; 99, 2; 134, 4; 137, 16; 140, 41; 185, 7; 199, 39; 210, 8; 228, 4; 248, 1. (Tert. Spec. 27; Vulg. Matth. 5, 10.)
- persolutio (late, very rare) 147, 1. (Gesta Collat. Carthag. in fin.)
- perventio (late) 149, 1; 155, 12. (Mart. Cap. 4, 406; Aug. Conf. 6, 1.)
- praedestinatio (eccl.) 149, 22; 187, 37; 194, 34; 199, 34; 217, 9, 13. (Hier. in Ephes. 1 ad 1, 9; Fulg. de Dupl. Praedest. 1, 22; Prosp. Resp. ad Capit. Gall. 15.)
- praedicatio (= preaching: eccl.) 87, 7; 161, 11, 12, 16; 166, 21; 169, 3, 4; 185, 18, 23; 194, 7; 199, 49; 217, 9; 228, 12; 238, 4; 243, 6. (Vulg. Jonae 3, 2; Matth. 12, 41; Rom. 16, 25.)
- praefiguratio (eccl.) 140, 47. (Civ. Dei 16, 2; Cyp. 763, 14; Hier. Ep. 53, 8; Hilar. in Psal. 118, 3.)
- praefocatio (p. c.) 167, 13. (Scrib. Comp. 160; Cael. Aur. Acut. 2, 6.)
- praesentatio (p. c.) 147, 13. (Cod. Just. 12, 28, 2; Aug. in Psal. 59, 6.)
- praestructio (eccl.) 147, 6. (Tert. adv. Marc. 4, 14.)
- praesumptio (= presumption: p. c.) 36, 10, 18; 43, 1; 92A, 93, 13, 21, 39, 42; 102, 21; 186, 36, 37; 194, 21; 202A, 1; 219, 1; 238, 23; 262, 5. (Tert. Cult. Fem. 2; Sulp. Sev. H. 3, 1, 33; App. Mag. p. 323, 17; Vulg. Eccle. 6, 9; Eccli. 18, 10.)
- praevaricatio (= transgression: eccl.) 158; 177, 13; 179, 13;

- 186, 32, 33; 190, 7; 194, 30; 217, 9. (Vulg. Levit. 7, 18; Deut. 19, 16; Psal. 100, 3.)
- promissio (p. c. in plural) 102, 35; 151, 5, 10; 177, 13; 248, 2. (Vulg. Sap. 12, 21; Rom. 15, 8; 2 Cor. 1, 20; Gal. 3, 16; Hebr. 6, 12.)
- propensio (once only, in Cicero) 27, 3. (Cic. Fin. 4, 17, 47.)
- prosecutio (p. c.) 128, 1. (Cod. Th. 8, 5, 47; Symm. Ep. 7, 59; Ambros. Fid. 2, 13, 108.)
- protectio (p. c.) 148, 12. (Tert. Fug. in Persec. 2; Ambros. Serm. 8; Vulg. Psal. 90, 1; Eccli. 6, 14; Isai. 4, 5; 2 Macc. 13, 17.)
- protestatio (p. c.) 185, 25. (Symm. Ep. 1, 56; Hilar. Trin. 1, 27; Vulg. 2 Macc. 7, 61.)
- putrefactio (*ἄπαξ λεγόμενον*) 33, 5.
- rebaptizatio (eccl.) 33, 7; 43, 22. (Optat. 7 Schism. Donat. 4; Vict. Vit. 2; Pers. Vand. 9.)
- reclamatio (very rare) 126, 13. (Cic. Phil. 4, 2, 5; App. Mag. p. 315, 7.)
- recreatio (once only) 248, 2. (Plin. 22, 23, 49.)
- redemptio—Cf. ch. v. Semantics.
- refragatio (late) 241, 1. (Symm. Ep. 10, 50; Ambros. in Psal. 118, Serm. 1, 11.)
- refrenatio (very rare) 130, 24. (Sen. de Ira, 3, 15.)
- regeneratio (eccl.) 157, 11, 12, 13; 155, 8; 184A, 3; 186, 11, 27, 30, 34, 35, 36, 37; 190, 15, 21, 22; 194, 32, 42, 44; 196, 11; 202A, 17, 20; 217, 2; 250, 1. (Civ. Dei 20, 5; Tert. Res. Carn. 4; Hier. in Matth. 3 ad 19, 28; Vulg. Matth. 19, 28; Tit. 3, 5.)
- relevatio (= relief: p. c.) 99, 2. (Front. Ep. ad M. Caes. 4, 13; Cael. Aur. Tard. 5, 10, 96; Octav. Hor. 1, 9.)
- religio—Cf. ch. v. Semantics.
- remissio—Cf. ch. v. Semantics.
- renuntiatio—Cf. ch. v. Semantics.
- reparatio (late) 262, 11. (Inser. Orelli 1147; Prud. Cath. 10, 128; Rufin. in Rom. 4, 7.)
- resalutatio (once only) 187, 23; 197, 1; 203. (Suet. Nerv. 37.)
- restrictio (eccl.) 104, 3. (Aug. Mor. Eccl. Cath. 31.)
- resurrectio (eccl.) 36, 12, 28, 31; 54, 1; 55, 2, 3, 4, 5, 16, 23, 24, 25, 28, 30, 31; 95, 7; 102, 2, 3, 5, 6, 7, 35, 38; 120, 9, 15, 17; 130, 2; 140, 25, 26, 30; 142; 147, 9; 148, *passim*; 149, 2, 31; 155, 4; 157, 14; 164, 9; 166, 21; 177, 15;

- 180, 5; 186, 32; 187, 5; 193, 9; 199, 4; 205, 2; 220, 1; 236, 2. (Civ. Dei 22, 28; Tert. Res. Carn. 1; Lact. 4, 19, 9; Sulp. Sev. Chron. 2, 33, 5; Vulg. Soph. 3, 8; 2 Macc. 7, 9; Matth. 22, 23; Marc. 12, 18 etc.)
- retributio (eccl.) 55, 25. (Civ. Dei 22, 23; Tert. Apol. 18; Sid. Ep. 4, 11; Lact. 6, 18, 27; Vulg. Psal. 18, 2; Eccli. 12, 2; Isai. 1, 23; Matth. 9, 20.)
- revelatio (eccl.) 36, 22; 80, 3; 147, 30, 31; 169, 11; 177, 12; 188, 12, 13; 264, 1. (Arn. 5; 35; Tert. adv. Marc. 5, 4; Lact. Epit. 42, 8; Vulg. Eccli. 22, 27; Luc. 2, 32; 1 Cor. 1, 7; 1 Petr. 1, 7.)
- sanctificatio (eccl.) 36, 5; 55, 18, 19, 30; 126, 6; 147, 15; 148, 18; 149, 16; 187, 25, 32, 37. (Tert. Exhort. ad Cast. 1; Sid. Ep. 8, 14; Vulg. freq. Exod. 29, 36 to 1 Petr. 1, 2.)
- seductio (= seduction: eccl.) 53, 7; 127, 1; 185, 18. (Tert. adv. Marc. 2, 2; Ambros. in Luc. 7, 218; Vulg. Jerem. 14, 14; 2 Thess. 2, 10.)
- segregatio (eccl.) 108, 9. (Tert. Anim. 43; Rufin. Orig. homil. 1 in Gen. 2.)
- sermocinatio (mostly p. c.) 12; 28, 6; 34, 2; 36, 2; 44, 1; 98, 8; 120, 1; 128, 11; 151, 4; 233. (Quint. 9, 2, 31; Gell. 19, 8, 2; Arn. 1, 59.)
- subministratio (p. c.) 177, 4, 7. (Tert. Apol. 48; Vulg. Ephes. 4, 16; Philip. 1, 19.)
- suggestio (= suggestion: p. c.) 133, 3; 185, 12; 217, 14; 243, 10. (Vop. Aur. 14, 19; Symm. Ep. 9, 20; Inscr. Orelli, 2.)
- supputatio (mostly p. c.) 55, 7. (Vitr. 3, 1, 6; Arn. 2, 71; Mart. Cap. 6, 609; Vulg. Levit. 25, 15.)
- temptatio—Cf. ch. v. Semantics.
- traditio—Cf. ch. v. Semantics.
- transformatio (eccl.) 147, 51. (Aug. Trin. 15, 8; Hier. Ep. 108, 22.)
- transgressio—Cf. ch. v. Semantics.
- tribulatio (eccl.) 55, 5; 63, 4; 93, 30; 97, 3; 99, 2; 111, 3; 113, 1; 122, 2; 124, 2; 140, 33; 149, passim; 164, 21; 199, passim; 209, 1; 210, 1. (Tert. adv. Jud. 11; Hier. Ep. 108, 18; Vulg. freq. Gen. 35, 3, to Apoc. 7, 14.)
- velatio (ἄπαξ λεγόμενον) 150.
- ventilatio (late) 76, 3; 87, 8; 93, 33; 108, 16; 129, 5; 185, 16; 208, 4. (Vict. Vit. 2; Pers. Vand. 6; Ennod. Apol. p. 204.)
- visitatio (p. c.) 164, 11. (Tert. adv. Jud. 13.)

10. *Nouns in -men, -mentum.*

These two suffixes are related⁹ and are regarded as especially characteristic of African Latin.¹⁰ The forms in *-men* are mostly poetic and occur in prose only in post-Augustan times; *-mentum*, on the other hand was a popular suffix and showed great activity of formation in all periods of the language. Often a word is found with both endings, e. g. tutamen and tutamentum. Only two post-classical words in *-men* are found in the Letters:

- moderamen (poet. and p. c. prose) 88, 3; 166, 13; 246, 2. (Ov. M. 15, 726; Cod. Th. 11, 30, 64.)
munimen (poet. and p. c. prose) 89, 1; 243, 1. (Verg. G. 2, 352; Amm. 1, 6, 29; Pall. 3, 24, 1; Vulg. 1 Macc. 10, 23.)

Nouns in *-mentum* are more numerous:

- additamentum (rare) 194, 27, 30; 219, 3. (Cic. Sest. 61, 38; Sen. Ep. 17, 6; Pseud. Sall. ad Caes. de Rep. Ord. 2; App. M. 9, 6; Vulg. Isai. 15, 9.)
decrementum (p. c. for deminutio) 55, 6. (Gell. 3, 10, 11; App. M. 11, p. 257.)
delectamentum (very rare) 157, 34. (Ter. Heaut. 5, 1, 79; Cic. Pis. 25, 60; Vulg. Sap. 7, 2; 16, 2; 16, 20.)
deliramentum (a. and p. c.) 55, 12; 118, 31. (Plaut. Am. 2, 2, 64; Front. Ep. ad M. Caes. 2, 1; Hier. Ep. 124, 6; Vulg. Luc. 24, 11.)
figmentum (p. c.) 7, 1, 2; 120, 7; 195, 5. (Hier. Ep. 120, 10; M. Fel. 11, 9; Tert. Jud. 1; Gell. 20, 9, 1; Amm. 22, 9; Lact. 7, 2, 2; Vulg. Psal. 102, 14; Sap. 10, 7; Isai. 29, 16)
firmamentum (= sky: late) 56, 2; 140, 36; 147, 50; 166, 20; 187, 33. (Tert. Bapt. 3; Vulg. freq. Gen. 1, 6 to 1 Tim. 3, 15.)
implicamentum (late) 243, 5. (Aug. Serm. Dom. 1, 3.)
indumentum (p. c.) 211, 13. (Gell. 16, 19, 12; Prud. Cath. 9, 99; Lact. 6, 13, 12; Tert. Ux. 1, 7; Hier. Ep. 108, 19; Vulg. Exod. 22, 27; Esther 14, 2; Job 24, 7, etc.)
inquinamentum (rare) 55, 6; 125, 3. (Vitr. 8, 5; Gell. 2, 6, 25; Tert. Nat. 1, 10; Vulg. Deut. 7, 26; Ezech. 24, 11; 2 Cor. 7, 1.)

⁹ Goelzer (1), 61.

¹⁰ Cooper, 85, 86.

machinamentum (= trick, device: late) 43, 18; 137, 13. (Cod. Th. 6, 28, 6.)
sacramentum—Cf. ch. v. Semantics.

11. *Nouns in -orium.*

The corresponding adjectives in *-orium* are more numerous in the Letters than the nouns in *-orium*. Both are characteristic of popular Latin.

adiutorium (rare) 28, 1; 78, 1; 81; 118, 4; 130, 21; 137, 12; 138, 17; 140, 5; 144, 3, 8; 147, 1, 27; 148, 15; 155, 6; 157, 5, 6, 7, 9, 10, 16; 166, 22; 167, 21; 169, 11; 171A, 1; 175, 2; 176, 2; 177, 1, 9, 16, 18; 178, 1; 179, 5; 185, 14, 51; 186, 1, 9; 190, 22; 194, 10; 196, 7; 207; 214, 7; 218, 3; 224, 3; 231, 6; 242, 3; 250, 1; 253, 2; 262, 11. (Vell. 2, 112; Sen. Ep. 31; Quint. 3, 6, 83; Vulg. Gen. 2, 18; Judic. 5, 23; 1 Reg. 4, 1; Tobiae 8, 8; Eccli. 8, 19.)
commonitorium (late) 54, 6; 97, 4; 125, 4; 126, 4; 139, 2, 4; 151, 11; 164, 22. (Amm. 28, 1, 1; Symm. Ep. 5, 21; Cod. Th. 2, 29, 2.)
oratorium (eccl.) 211, 7. (Alecim. Ep. 6; Vulg. Judith 9, 1.)
notoria (late) 129, 1, 7; 133, 1; 134, 2. (Gall. ap. Treb. Claud. 17; App. M. 7, p. 189.)

12. *Nouns in -tas.*

This was a suffix of particular fertility in African Latin. Apuleius, Tertullian, Cyprian¹¹ and Arnobius¹² all made abundant use of these words, enriching the language with many new ones. Augustine contributed no less than 26, of which 6 apparently occur first in the Letters. They are: convertibilitas, ineffabilitas, spectabilitas, annositas, mendositas and quaternitas, a coinage for which he assumes a tone of apology. In addition to the following post-classical, late or rare forms, many others of classical and frequent use occur.

absurditas (late) 17, 2; 89, 5; 137, 6; 238, 22. (Claud. Mam. 3, 11.)
affabilitas (very rare) 151, 8. (Cic. Off. 2, 14, 48.)
animositas (p. c.) 33, 5; 35, 5; 43, 1, 20; 55, 29; 88, 3; 89, 2; 93, 10, 16, 17; 185, 30; 238, 16. (Cyp. 422, 28; Amm.

¹¹ Bayard, 20.

¹² Gabarrou, 13.

- 16, 12; Sid. Ep. 4, 3; Macr. Somn. Sc. 1, 6; Vulg. Eccli. 1, 28; 2 Cor. 12, 20; Hebr. 11, 27.)
- annositas (p. c. and rare) 269. (Cod. Th. 1, 2, 1.)
- beatitas—Cf. ch. v. Semantics.
- capacitas (rare) 118, 15; 120, 4, 17; 137, 19. (Cic. Tusc. 1, 25, 61; Dig. 31, 55.)
- caritas—Cf. ch. v. Semantics.
- christianitas (late) 53, 1. (Cod. Th. 16, 7; 12, 1, 112.)
- convertibilitas (eccl.) 169, 11. (Oros. 1, 1; Rufin. vertens Orig. *περὶ ἀρχῶν*, 1, 7, 2.)
- corruptibilitas (eccl.) 147, 51; 205, 5. (Tert. adv. Marc. 2, 16.)
- curiositas (very rare) 118, 1, 12; 138, 19. (Cic. Att. 2, 12, 2; Macr. S. 1, 11, 45; Tert. adv. Haeret. 17.)
- deitas (late for divinitas) 147, 37; 148, 10; 164, 17; 241, 1. (Civ. Dei 7, 1; Prud. Apoth. 144; Hier. Ep. 15, 4.)
- disparilitas (a. and p. c.) 120, 12. (Varro L. L. 10, 36; Gell. Praef. 3.)
- divinitas—Cf. ch. v. Semantics.
- dubietas (late) 62, 2. (Amm. 20, 4; Eutr. 6, 19.)
- duplicitas (late) 243, 10. (Lact. Opif. Dei 8; Hier. in Psal. 56.)
- ebriositas (very rare) 36, 3; 199, 37. (Cic. Tusc. 4, 12, 27; Eugypp. Thes. 519.)
- eximietas (late) 27, 4; 34, 4; 97, 2, 4; 99, 1; 113, 1; 116, 1; 139, 1, 4; 189, 1; 203; 257. (Symm. Ep. 3, 3.)
- falsitas (p. c.) 7, 2; 28, 4; 33, 3; 40, 3; 47, 4; 66, 2; 82, 6; 89, 1; 93, 23; 95, 8; 105, 5; 118, 16; 120, 17; 141, 1; 143, 8; 153, 25; 164, 22; 185, 8. (Lact. 5, 3, 23; Amm. 15, 5, 12; Arn. 2, 5, 6; Cael. Aur. Tard. 3, 4, 65.)
- fatuitas (very rare) 166, 17. (Cic. Inv. 2, 32, 99; Firm. Math. 8; Vulg. Prov. 14, 24; Jerem. 23, 13.)
- festivitas (= festival: p. c.) 55, 16, 23. (Cod. Th. 15, 5, 3; Lampr. Alex. Sev. 63; Vulg. Exod. 12, 16; Deut. 16, 14; Judith 16, 31.)
- fraternitas (very rare) 23, 1; 26, 3; 52, 1; 269. (Tac. A. 11, 25; Lact. 5, 6, 12; Vulg. 1 Macc. 12, 10; Rom. 12, 10; 1 Petr. 1, 22.)
- generalitas (p. c.) 169, 3. (Serv. ad Verg. G. 1, 21; Mart. Cap. 4, 348; Symm. Ep. 2, 90.)
- gentilitas—Cf. ch. v. Semantics.
- humilitas—Cf. ch. v. Semantics.
- immutabilitas (very rare) 187, 9. (Cic. Fat. 9, 17.)

- impossibilitas (p. c.) 199, 16; 200, 1. (App. M. p. 179; Tert. Bapt. 2.)
- incommutabilitas (late) 171A, 2. (Aug. Conf. 12, 12; Dionys. Exig. vertens Ep. Procli ad Armen. ante med.)
- in corruptibilitas (eccl.) 130, 7; 168, 11. (Tert. Apol. 48; adv. Marc. 2, 16.)
- infidelitas—Cf. ch. v. Semantics.
- incredulitas (p. c.) 93, 21. (App. M. 1, p. 111; Cod. Th. 16, 8, 19; Paulin. Nol. Car. 6, 95; Vulg. Matth. 13, 58; Marc. 6, 6; Rom. 3, 3, etc.)
- ineffabilitas (Augustine only) 147, 31; 242, 5.
- innumerabilitas (very rare) 118, 30. (Cic. N. D. 1, 26, 73; Arn. 3, p. 132.)
- inseparabilitas (eccl.) 11, 3; 167, 4; 187, 16. (Aug. Trin. 15, 23; Faustin. de Trin. 8.)
- invisibilitas (p. c.) 147, 23; 148, 10. (Tert. adv. Prax. 14.)
- longanimitas (eccl.) 140, 62, 64, 82. (Cassiod. H. E. 5, 42; Vulg. Rom. 2, 4, 2; Gal. 5, 22; 2 Cor. 6, 6; 2 Petr. 3, 15.)
- medietas (p. c. except Cicero) 140, 3. (Cic. Univ. 7, 20; Lact. 10, 19; App. M. 2, p. 116; Tert. de Bapt. 3; Vulg. Exod. 26, 12; 1 Par. 9, 6; Tobiae 12, 4.)
- mendositas (eccl.) 71, 5; 261, 5. (Civ. Dei. 15, 13; Cassiod. Inst. Div. 4.)
- modicitas (late) 202A, 7. (Venant. Carm. 5, 5.)
- mutabilitas (very rare) 55, 10; 140, 56; 137, 10. (Cic. Tusc. 4, 35, 76; Mart. Cap. 8, 871.)
- nativitas (p. c.) 102, 3; 140, 9; 163, 23; 179, 12; 190, 5; 217, 16. (Dig. 50, 1, 1; Tert. Anim. 39; Arn. 1, 2; Vulg. Gen. 11, 28; Exod. 28, 10; Psal. 106, 37.)
- novitas—Cf. ch. v. Semantics.
- nuditās (late) 143, 10. (Lact. 2, 12, 18; Sulp. Sev. Vit. Mart. 2, 2; Tert. de Virg. Vel. 12; Vulg. Deut. 28, 48; Jerem. 2, 25; Rom. 8, 35; Apoc. 3, 18.)
- nugacitas (late) 227. (Aug. de Musica 6; Vulg. Sap. 4, 12.)
- numerositas (p. c.) 108, 5; 179, 8; 190, 12; 204, 2. (Maer. S. 5, 20; Tert. Monog. 4; Cod. Th. 12, 5, 3; Sid. Carm. 23, 150.)
- paternitas (eccl.) 153. (Fulg. Myth. 1, 1; Isid. Orig. 9, 69; Interpr. Ital. Num. 1, 2; Vulg. Ephes. 3, 15.)
- parilitas (p. c.) 104, 15; 167, 14. (Gell. 14, 3, 8; App. M. 2, p. 119.)

- perplexitas (p. c.) 118, 1. (Amm. 18, 6, 10.)
- possibilitas (p. c.) 92, 4; 167, 9; 175, 4; 177 passim; 178, 13; 179, 7; 186, 36. (Amm. 19, 2, 15; Arn. 1, 44; Mart. Cap. 4, 335; Vulg. 2 Esdr. 5, 8.)
- profunditas (p. c.) 137, 5; 140, 21, 62, 64; 164, 11. (Macr. Somn. Sc. 1, 6, 36; Cassiod. Var. 2, 21; Hadrian ap. Vop. Sat. 8; Vulg. Eccle. 7, 25.)
- prolixitas (p. c.) 140, 17; 185, 6; 199, 8; 261, 1. (App. de Mundo, p. 60, 21; Arn. 4, 17; Dig. 36, 1, 22; Symm. Ep. 2, 8.)
- puerilitas (a. and p. c.) 137, 2. (Varro, ap. Non. 494, 19; Val. Max. 5, 4, 2.)
- puritas (p. c.) 56, 2; 171A, 2. (Macr. Somn. Sc. 1, 11; Pall. 11, 14, 12; Capitol. Ver. 3; Hier. Ep. 57, Arn. 5, 11; Vulg. Psal. 17, 21.)
- pusillanimitas (p. c.) 95, 4. (Lact. de Ira Dei 5; Hier. in Galat. ad 5, 22; Vulg. Psal. 59, 4.)
- quaternitas (eccl.) 140, 12. (Boeth. de Nat. Christi. p. 955; Vinc. Lerin. Commonit. 18; Marcellin. Chron. 512.)
- singularitas (p. c.) 140, 12. (Tert. adv. Valent. 37; Mart. Cap. 7, 750; Salv. cont. Avar. 7, p. 70.)
- solemnitas (p. c.) 29, 2; 40, 6; 54, 1; 98, 9; 137, 2; 269. (Gell. 2, 24, 15; Sol. 7; Aus. Grat. Act. 36; Amm. 23, 3, 7; Vulg. freq. Exod. 10, 9 to Malac. 2, 3.)
- strenuitas (very rare) 263, 2. (Varro L. L. 8, 15; Ov. M. 9, 320.)
- summitas (p. c.) 120, 4; 232, 5. (Amm. 15, 10, 6; Pall. 1, 6, 10; Macr. Somn. Sc. 1, 6; Arn. 1, 13; Vulg. freq. Gen. 6, 16 to Aggaei 2, 13.)
- surditas (very rare) 155, 3. (Cic. Tusc. 5, 40; Cels. 6, 7, 7.)
- tenacitas (very rare) 7, 1; 118, 1; 167, 9. (Cic. N. D. 2, 47, 122; Plin. 2, 29, 46.)
- trinitas (eccl.) 11, 2, 3; 54, 1; 55, 28; 61, 2; 120 passim; 130, 15, 28; 140, 12; 143, 4; 145, 11, 18, 20, 23; 162, 2; 164, 11; 169 passim; 170, 3, 5, 9; 171A, 2; 173A; 174; 175, 1; 187, 15, 16; 188, 10; 194, 12. (Tert. adv. Prax. 3; Cod. Just. 1, 1, 1; Hier. Ep. 15, 5.)
- unanimitas (very rare) 248, 2. (Pac. ap. Non. 101, 26; Liv. 40, 8, 14; Hilar. Trin. 1, 28.)
- vitiositas (rare) 153, 13. (Cic. Tusc. 4, 15, 34; Macr. S. 7, 10, 10.)

The number of words in *-ositas* (6) and *-bilitas* (15), compound suffixes which are especially frequent in African Latin, is not notably large in comparison with the total number of words in *-tas* (208).

13. Nouns in *-tor*, *-sor*, *-trix*.

The frequent use of nouns in *-tor* to express ideas which classical Latin would convey by a verb or a clause, is one of the peculiarities which first attracts the notice of a reader of patristic Latin. Although not an exclusively African characteristic, it is much affected by African writers.¹³ In classical Latin these nouns were formed from verbs and were used to express either a habitual action or state, as e. g. *laudator temporis acti*, or an enduring quality resulting from a single act as e. g. *conditor urbis*.¹⁴ A few words only, mostly juridical terms like *accusator*, *petitor*, had a general signification.¹⁵ By degrees however, this distinction disappeared, nouns in *-tor* came to denote a temporary state or action and were found to offer a convenient means of variety in a sentence. It is also a device which lends brevity and conciseness to the style together with a certain sonorousness when the words occur in groups. Augustine makes use of such groups to secure that balance of construction and recurrence of rhyme of which he is so exceedingly fond.

e. g. *conlatorem enim et disputatorem, non assentatorem et adulatorum se esse cupiebat* (36, 3)

non dei servos sed domus alienae penetratores et tuos captivatores et deprædatores putans (262, 5)

ex egregio præsumptore tam creber negator effectus (140, 36)

Examples could be multiplied indefinitely; indeed it must be admitted that Augustine sometimes overdoes it, and produces monotony or an unconscious effect of flippancy.

A number of words in *-tor* are additions of his to the language: *captivator*, *impensor*, *impertitor*, *inflator*, *rebaptizator*, *sacurator*, *saturator* appear first in the Letters.

acceptor (p. c.) 143, 2; 194, 4, 31. (Cod. Th. 8, 56, 10; Vulg. Act. 10, 34.)

advector (p. c.) 194, 2. (App. Flor. p. 363.)

¹³ Hoppe, 57.

¹⁴ Gabarrou, 6.

¹⁵ Goelzer (1), 56.

- approbator (very rare) 153, 9, 10, 15. (Cic. Att. 16, 7, 2; Gell. 5, 21, 6.)
- auditor—Cf. ch. v. Semantics.
- baptizator (eccl.) 53, 6; 98, 7; 185, 37. (Tert. Bapt. 12.)
- captivator (eccl.) 262, 5. (= deceiver, Aug. only: = one who captures, Verecund. in Cantic. Debborae 17).
- concupitor (late) 147, 29. (Firm. Mat. 8, 22.)
- confessor (eccl.) 139, 1; 186, 39. (Lact. Mort. Pers. 35; Sid. Ep. 7, 17.)
- conlator (= one who compares: Aug. only) 33, 3.
- conscriptor (p. c.) 82, 23. (Arn. 1, 56.)
- considerator (p. c.) 166, 15. (Gell. 11, 52; Aug. Tract. ap. Joan. fin.)
- consumptor (very rare) 185, 15. (Cic. N. D. 2, 15, 41; Ambros. in Luc. 7, 132.)
- contradictor (late. juristic) 29, 3; 81, 4; 199, 10. (Dig. 40, 11, 27; Amm. 31, 14, 3; Hier. in Tit. ad 2, 9.)
- creator (= God: eccl.) 18, 2; 55, 28; 102, 20; 120, 12; 127, 9; 137, 4, 15, 17; 138, 5; 141, 81; 143, 7; 144, 2; 148, 7; 164, 4; 166, 10, 15; 169, 6, 10, 11; 177, 1, 7, 9; 186, 1, 37; 187, 13; 190, 1, 4, 14, 16; 194, 37; 202A, 4; 205, 17 (passim); 232, 5; 235, 1. (Vulg. Deut. 32, 18; Judith 9, 17; Eccle. 12, 1, 2, etc.)
- criminator (very rare) 43, 9. (Plaut. Bacch. 4, 7, 28; Tac. A. 4, 1; Lact. 2, 8, 6; 2 Tim. 3, 3.)
- damnator (late) 43, 3, 10; 53, 6; 80, 1; 87, 1; 108, 1, 4; 129, 5; 166, 26; 173, 9. (Tert. ad Nat. 1, 3; Sedul. Hymn. 1, 10.)
- deceptor (late for fraudator) 184A, 2; 194, 13, 32. (Lact. de Ira D. 4, 8; Hier. in Tit. ad 1, 10; Aug. Sermon. 362, 18.)
- decessor (= predecessor: mostly late) 99, 3; 108, 1, 9. (Tac. Ag. 7; Aug. in Psal. 43, 16; Ulp. Dig. 1, 16, 4.)
- demonstrator (very rare) 20, 3; 187, 23. (Cic. de Or. 2, 86, 353; Tert. Apol. 23.)
- depraedator (Augustine only) 138, 9; 262, 5.
- desiderator (eccl.) 147, 26. (Vulg. Interpr. Ital. Num. 11, 34.)¹⁶
- dilector (p. c.) 27, 1; 104, 4; 128, 2, 4, 7; 145, 6; 147, 27; 177, 15; 179, 10; 186, 39; 258, 1; 263, 2. (App. Flor. 9, p. 347; Tert. adv. Marc. 4, 23.)

¹⁶ "Sunt etiam qui tribuunt Digesto, loco tamen non indicato." Forcellini, Vol. 2, 663.

- dispositor (rare) 166, 13. (Sen. Q. N. 5, 18, 4; Lact. 4, 9, 2.)
 disputator (rare) 33, 3; 36, 8; 147, 22, 29, 34; 67, 2. (Cic. Off. 1, 1, 3; Val. Max. 8, 12.)
 distributor (p. c.) 37, 2. (App. Trism. p. 92, 26; Hier. Ep. 108, 13.)
 donator (= one who absolves: Aug. only) 153, 15.
 effector (rare out of Cicero) 202A, 14. (Cic. Univ. 5; Div. 2, 26; de Or. 1, 33.)
 exauditor (eccl.) 130, 19. (Venant. Vit. S. Martin. 4, 594; Vulg. Eccli. 35, 19.)
 execrator (eccl.) 105, 17. (Tert. Pud. 15.)
 exhortator (p. c.) 35, 1; 218, 1. (Tert. de Fuga in Persec. fin.; Hier. in Ezech. 7 ad 21, 8.)
 explicator (Cic. only) 31, 7. (Or. 9, 31; Inv. 2, 2, 6.)
 expositor (late) 199, 21; 217, 6; 238, 6. (Firm. Mat. 13, 5; Cassiod. Var. 9, 21.)
 factor (a. and p. c.) 190, 16. (Tert. Apol. 2; Dig. 49, 16, 6; Plaut. Cure. 2, 3, 18; Cato R. R. 13, 64; Vulg. Deut. 32, 15; Prov. 14, 34; Eccle. 2, 12 etc.)
 fideiussor (late) 153, 17; 250A. (Just. Inst. 3, 20; Dig. 27, 7; Ambros. De Tob. 12, 89; Vulg. Prov. 20, 16; Eccli. 29, 20.)
 ieiunator (eccl.) 36, 10. (Hier. in Jov. 2, 16.)
 illusor (p. c.) 237, 9. (Tert. adv. Marc. 4, 35; Paulin. Nol. Car. 20, 72; Vulg. Prov. 3, 32; Isai. 28, 14; 2 Petr. 3, 3.)
 immissor (late) 104, 17. (Eucher. Instr. 1, 2 ad Cor. in fin.)
 impensor (*ἄπαξ λεγόμενον*) 192, 2.
 impertitor (*ἄπαξ λεγόμενον*) 97, 4.
 inflator (eccl.) 194, 13. (Gloss. Graec. Lat. *φυστήρ*.)
 inhabitator (p. c.) 125, 4; 187, 21. (Dig. 9, 3, 5; Hier. ad Helv. 1; Vulg. Sap. 12, 3; Soph. 2, 5.)
 insinuator (eccl.) 118, 12. (Arn. 1, 63; Tert. ad Nat. 2, 1.)
 instaurator (p. c.) 261, 2. (Amm. 27, 3, 5.)
 institutor (p. c.) 44, 13; 257. (Amm. 14, 8, 6; Lact. 2, 8; Treb. Poll. Trig. Tyr. 3, 1.)
 intellector (eccl.) 148, 15. (Aug. Doct. Chr. 2, 13; Gen. ad Lit. 2, 2; Maxim. Taurin. Serm. 107; Interpr. Irenaei Haer. 21, 2.)
 interrogator (p. c.) 118, 9. (Dig. 11, 1, 11.)
 lector—Cf. ch. v. Semantics.
 mediator (p. c.) 130, 26; 137, 9, 12; 140, 39, 43, 69; 149, 17.

- 26; 166, 5, 20; 177, 12; 186, 1; 187, 34; 140, 5, 12, 13;
194, 21; 202A, 20; 217, 10, 11; 232, 5. (Lact. 4, 25;
Tert. Carn. 15; Vulg. Judic. 11, 10; 1 Tim. 2, 5.)
- meditator (p. c.) 34, 2. (Prud. *στεφ.* 5, 265.)
- miserator (p. c.) 188, 8. (Tert. adv. Marc. 5, 11; Juvenc. 2,
295; Vulg. Psal. 85, 15; Isai. 49, 10; Jacob. 5, 11.)
- negator (p. c.) 140, 36. (Tert. adv. Haer. 5, 11; Prud. Cath.
1, 57; Sid. Ep. 9, 16.)
- opinator (= tax-collector: late) 268, 1. (Cod. Just. 12, 38, 11;
Cod. Th. 7, 4, 26.)
- ordinator—Cf. ch. v. Semantics.
- pastor—Cf. ch. v. Semantics.
- peccator (eccl.) 33, 3; 82, 20; 93, 7; 105, 12; 108, 6; 111, 3;
128, 2; 133, 22; 147, 7; 153, 8; 155, 5; 157, 2, 7, 21;
185, 17; 193, 6; 194, 9; 196, 4; 204, 4; 205, 11; 217,
11; 248, 1. (Lact. 3, 26; Tert. Spect. 3; Arn. 7, 8;
Vulg. freq. Gen. 13, 13 to Judae 15.)
- penetrator (p. c.) 262, 5. (Prud. Hamart. 883; Paul. Nol.
Carm. 20, 285.)
- perlator (p. c.) 38, 3; 45, 1, 2; 97, 3; 111, 9; 149, 2, 4; 178, 3;
179, 17; 186, 3; 189, 8; 191, 1; 193; 194, 2; 202A, 3;
224, 3; 232, 3; 242, 5. (Symm. Ep. 5, 28; Amm. 21,
16, 11.)
- perpetrator (p. c.) 138, 18. (Civ. Dei 20, 1; Sid. Ep. 8, 6.)
- perscrutator (p. c.) 205, 3. (Capitol. Max. 1; Veg. Mil. 3, 3.)
- persecutor (p. c.) 23, 4; 35, 4; 43, 23; 76, 1; 89, 2; 141, 1;
149, 9; 153, 3; 179, 9; 185, 6; 238, 2, 6. (Capitol. Alb.
11, 7; Hier. Ep. ad Helv. 13; Prud. *στεφ.* 1, 28; Vulg.
2 Esdr. 9, 11; Esth. 9, 2; Thren. 1, 3.)
- persolutor (*ἄπαξ λεγόμενον*), 110, 2.
- plantator (eccl.) 147, 1, 27, 52; 157, 37; 193, 13; 194, 11.
(Hier. in Is. 18 ad 65, 21.)
- praecessor (eccl.) 79; 141, 8. (Tert. adv. Prax. 1; Hier. in Ruf.
3, 20; Vulg. Luc. 22, 26.)
- praecursor—Cf. ch. v. Semantics.
- praedecessor (p. c.) 96, 2. (Symm. Ep. 10, 47; Aleim. Avit.
p. 110, 20; Rutil. Nam. 1, 424.)
- praedicator—Cf. ch. v. Semantics.
- praesumptor (p. c.) 93, 38; 140, 36; 149, 22; 194, 13. (Tert.
Poen. 6; Hier. Ep. 89; Sedul. 2, 4.)
- praevaricator (= sinner, apostate: eccl.) 17, 5; 82, 20; 102, 18;

- 157, 15; 196, 4. (Lact. 2, 16; Hilar. in Psal. 118, 15, 11; Vulg. 2 Reg. 23, 6; Prov. 13, 2; Eccli. 40, 14, etc.)
- pransor (a. c.) 46, 10, 16. (Plaut. Men. 2, 2, 2.)
- precator (a. c.) 130, 19. (Ter. Heaut. 5, 2, 23; Plaut. Ps. 2, 2, 12.)
- probator—Cf. ch. v. Semantics.
- rebaptizator (Aug. only) 44, 8; 53, 6; 66, 1. (Serm. 46, 37; 33, 5.)
- redditor (eccl.) 110, 5; 127, 6, 16; 138, 15. (Vulg. Eccli. 5, 4.)
- redemptor—Cf. ch. v. Semantics.
- remunerator (p. c.) 194, 32. (Tert. Apol. 36; Vulg. Hebr. 11, 6.)
- rigator (late) 147, 1, 27, 52; 193, 13; 194, 11. (Tert. adv. Valent. 15.)
- sacrator (*ἁπαξ λεγόμενον*) 261, 2.
- salvator (late) 54, 4, 8; 140, 21, 36; 142, 1, 55, 59; 145, 3; 147, 29; 157, 17; 164, 5, 8; 169, 7; 175, 6; 176, 2; 177, 1, 11, 17; 178, 1; 179, 2; 185, 20; 186, 2, 6, 27, 38; 187, 23, 28, 37; 188, 1, 3; 190, 22; 194, 5, 28; 199, 1, 13; 207; 215, 1; 217, 26; 232, 1; 238, 23; 258, 5. (Mart. Cap. 5, 5, 10; Tert. adv. Marc. 3, 18; Lact. 4, 12, 6; Prud. 1, 115; Vulg. freq. Gen. 41, 45 to Judae 25.)
- sanctificator (eccl.) 34, 3. (Tert. adv. Prax. 2; Vulg. Ezech. 37, 28.)
- saturator (*ἁπαξ λεγόμενον*) 140, 62.
- seductor (eccl.) 55, 10; 237, 9. (Aug. Tract. in Joan. 29; Vulg. Matth. 27, 63.)
- separator (eccl.) 93, 42. (Tert. Praescr. 30; Vulg. Zach. 9, 6.)
- susceptor (p. c.) 186, 6. (Cod. Th. 2, 12, 6; Cod. Just. 10, 70; Amm. 17, 10, 4; Vulg. Psal. 3, 4 et passim.)
- temptator—Cf. ch. v. Semantics.
- tractator—Cf. ch. v. Semantics.
- transgressor (late) 157, 2. (Arn. 7, 7; Tert. Res. Carn. 39; Aleim. 2, 120; Vulg. Isai. 24, 16; Ezech. 20, 38; Jacob. 2, 9.)
- traditor—Cf. ch. v. Semantics.
- trucidator (Aug. only) 194, 28. (Civ. Dei 1, 1.)
- ventricultor (*ἁπαξ λεγόμενον*) 36, 11.

Nouns in -trix.

- amatrix (poet.) 211, 16. (Plaut. Poen. 5, 5, 25; Mart. 7, 69, 9.)

- conditrix (late) 118, 18; 237, 9. (Macr. Somn. Sc. 1, 11; Tert. Spect. 7; Lact. 1, 5, 6.)
- effectrix (Cic. only) 118, 18. (Fin. 2, 17, 35; Univ. 10, 32.)
- exactrix (ἄπαξ λεγόμενον) 110, 1.
- flagitatrix (ἄπαξ λεγόμενον) 261, 1.
- insinuatrix (ἄπαξ λεγόμενον) 111.
- liberatrix (rare) 194, 28. (Prosp. Ep. ad Rufin.; Cassiod. de Anim. 10.)
- ordinatrix (ἄπαξ λεγόμενον) 118, 24.
- peccatrix (p. c.) 153, 11; 166, 10; 179, 9; 190, 14, 21, 22, 24, 25. (Paul. Nol. Car. 28, 117; Hier. adv. Joan. Jerosol. 4; Vulg. Isai 1, 4; Marc. 8, 38; Luc. 7, 37.)
- praevaricatrix (eccl.) 157, 20. (Hier. in Isai 5, 12, 3; Vulg. Jerem. 3, 7.)
- sanctificatrix (ἄπαξ λεγόμενον) 232, 5.
- ultrix (poet.) 108, 6. (Verg. A. 4, 473; Sen. Med. 967; Stat. Th. 10, 911.)

Of the forms in *-trix* all but flagitatrix, used as an adjective, show the corresponding forms in *-tor*.

14. Nouns in *-tudo*.

This is a suffix used in forming abstract nouns with about the same force as the ending *-tas*. It was more favored in ante-classical than in classical times, and survived rather in the popular speech than in the literary language. Augustine makes a restrained use of it, showing in some cases forms of both sorts, e. g. beatitas and beatitudo. Only 3 non-classical nouns in *-tudo* appear in the Letters.

- inquietudo (p. c.) 55, 29, 31; 133, 1; 194, 47; 209, 9. (Cod. 7, 14, 5; Sol. 1; Vulg. Judith 14, 9.)
- paenitudo (a. and p. c.) 16, 1. (Pac. ap. Non. 15, 30; Sid. Ep. 6, 9; Hier. Ep. 84; Ambros. Laps. Virg. 8, 33.)
- rectitudo (p. c.) 40, 9; 56, 2; 120, 6; 155, 13. (Hier. in Isai. 8, 10; Just. Nov. 13.)

15. Nouns in *-tura, -sura*.

This is another instance of a plebeian termination having a parallel in the literary language. The parallel of *-tura, -sura* was *-tio, -sio*, and as the former was never much favored, it gradually gave way to the latter ending. Originally abstract in character,

indicating state or condition, this suffix shows formations in the late period of the language with concrete signification. Sometimes the same word is used in both abstract and concrete sense, e. g. *creatura*, which may mean creation in general or creature.

creatura (late) 18, 2; 55, *passim*; 102, *passim*; 137, 10; 140, *passim*; 164, 4; 166, 8, 15; 169, 5, 6, 11; 170, 4; 185, 48; 187, 17; 190, 4; 199, 30; 204A, 13; 238, 15; 239, 1. (Tert. Apol. 30; Prud. Hamart. 508; Vulg. freq. Tobiae 8, 7 to Apoc. 8, 9.)

censura—Cf. ch. v. Semantics.

cultura (= religious worship: eccl.) 105, 15; 149, 23, 27. (Lact. 5, 7; Tert. Apol. 21; Lampr. Heliog. 3; Vulg. 2 Par. 31, 21; Judith 5, 19; Sap. 14, 27.)

factura (= work: late) 132. (Prud. Apoth. 792; Vulg. Num. 8, 4; Ephes. 2, 10.)

ligatura (p. c.) 245, 2. (Isid. Orig. 8, 9; Pall. 1, 6, 11; Vulg. 1 Reg. 25, 18; Eccli. 45, 13.)

pressura—Cf. ch. v. Semantics.

scissura—Cf. ch. v. Semantics.

scriptura—Cf. ch. v. Semantics.

16. *Nouns in -tus, -sus.*

These derivatives, like nouns in *-io*, are formed from the supine. Originally²⁷ there was a difference of meaning between the two terminations, nouns in *-io* signifying action, nouns in *-tus* the result of action. By degrees, however, the two suffixes became interchangeable and the distinction was lost. Nouns in *-tus* were frequent in all periods of the language, but showed certain peculiarities in the post-classical period, especially in writers of the African school. The first of these is their recurrence in the dative and other unused case-forms, where in classical Latin only the ablative appears; the second their frequency in the plural, particularly the ablative plural. In Augustine's Letters the number of forms in *-us* is small; he does not favor datives in *-ui*, but ablative plurals are fairly numerous.

abscessus—Cf. ch. v. Semantics.

ausus (rare) 91, 8. (Petron. 123, 184; Cod. 1, 2, 14.)

captus—Cf. ch. v. Semantics.

computus (late) 199, 34. (Firm. Mat. 1, 12.)

²⁷ Goelzer (1), 86.

conflictus (rare) 44, 6; 51, 4; 92A; 202A, 13; 217, 29. (Cic. N. D. 2, 9, 25; Gell. 6, 2, 8; Pacat. Pan. ad Theod. 31.)
 contractus (a. and p. c.) 93, 19. (Varro R. R. 1, 68; Dig. 50, 16, 19; Just. Inst. 1, 2, 2; Gell. 4, 4, 2.)
 contuitus¹⁸ (rare and only in ab. sing.) 43, 6; 147, 5, 35; 232, 5; 257. (Plaut. Trin. 2, 1, 27; Curt. 5, 12, 19; Plin. 11, 37, 54.)
 exitus—Cf. ch. v. Semantics.

The following are found in the ablative plural:

apparatibus 118, 32.
 aspectibus 148, 8; 204, 6.
 contactibus 140, 25.
 gemitibus 29, 6; 186, 41; 194, 16.
 motibus 55, 6; 187, 25; 205, 17.
 obtutibus 147, 10.
 spiritibus 22, 1, 6.
 visibus 147, 38.

The following are found in the dative singular:

cultui 164, 2; egressui 167, 13; episcopatui 209, 10; spiritui 259, 4.

17. *Miscellaneous Forms.*

litigium (a. c.) 186, 14. (Plaut. Cas. 3, 2, 21; Vet. Jur. Cons. 7, 1.)
 litterio (= language-master, used as a term of contempt: late) 118, 26. (Amm. 17, 11, 1; Aug. Adv. Leg. et Proph. 1, 52.)
 morio (colloquial: quos vulgo moriones vocant) 166, 17. (Plin. Ep. 9, 17, 1; Mart. 8, 13.)
 naevus (= fault, blemish: late) 85, 1. (Symm. 3, 34.)
 primas (late) 43, 8; 59, 1; 88, 3; 209, 6. (App. M. 2, p. 123; Cod. Th. 7, 18, 13; Vulg. 2 Macc. 4, 21.)
 putor (a. and p. c.) 124, 2. (Cato R. R. 157; Varro L. L. 5, 25; Lucr. 2, 872; Arn. 7, 222.)
 rancor (late) 73, 1; 202A, 4. (Pall. 1, 20, 2; Hier. Ep. 13, 1.)
 satellitium (eccl.) 118, 1. (Aug. Doctr. Chr. 3, 18.)

¹⁸Contuitus, found only in the ablative singular in classical authors, occurs twice in the Letters in the accusative: 147, 35 and 257. In the other passages cited, it appears in the ablative.

solidi (= money: late) 8, 34; 268. (Dig. 9, 3, 5; Cod. Just. 10, 75, 5; Vulg. 1 Par. 19, 7; App. M. 10, p. 242.)

ii. ADJECTIVES.

1. *Adjectives in -alis.*

This termination was formed from a demonstrative suffix meaning of or belonging to and was more common in later Latin than in the earlier period.¹⁹ Because of the facility with which it could be used, it was readily adopted by the writers who were shaping the new ecclesiastical vocabulary. Augustine has a number of classical forms in the Letters, in addition to the following:

carnalis (eccl.) 22, 2, 6; 29, 2, 9, 11; 34, 3; 35, 5; 36, 11, 23, 28; 43, 27; 52, 4; 55, 36; 88, 11; 91, 6; 92, 5; 93, 6; 95, 2; 98, 1; 102, 20; 104, 17; 113, 1; 118, 14; 120, 7; 124, 1; 126, 7; 130, 24; 140, 3; 142, 4; 144, 36; 147, passim; 149, 26; 157, 11; 164, 19; 166, 21; 167, 11; 175, 2; 184A, 33; 186, 8; 187, passim; 194, 44; 196, passim; 199, 32; 211, 2; 214, 3; 217, 27; 237, passim; 243, passim; 262, 1; 264, 3. (Hier. Ep. 16, 1; Tert. Poen. 3; Min. Fel. Oct. 32; Prud. Apoth. 1051; Lact. 4, 17, 21; Vulg. Esth. 14, 10; Rom. 7, 14; 1 Cor. 3, 1; Ephes. 6, 5.)

conregionalis (Aug. only) 60, 2. (Civ. Dei 2, 17.)

episcopal (eccl.) 43, 3, 5; 44, 5; 85; 86; 88, 3; 89, 33; 91, 7; 93, 13; 94; 118, 9; 128, 2; 141, 7; 148, 4; 151, 5; 153, 21; 175, 1; 178, 2; 185, 6; 186, 2; 190, 22; 209, 8; 214, 5; 242, 1; 253. (Prud. *στέφ.* 33; Hier. Ep. 117, 1; adv. Ruf. 1, 10; Capitol. Gord. 3, 33.)

fiscalis (p. c.) 96, 2. (Dig. 43, 8, 2; Aur. Vict. Caes. 41.)

glacialis (poet.) 140, 55. (Verg. A. 3, 285; Ov. M. 2, 30; Juv. 2, 1; Luc. 1, 18; Arn. 2, 42.)

intellectualis (p. c.) 120, 12; 202A, 17. (App. Dogm. Plat. 3, 1; Hier. Ep. 124, 14.)

localis (late) 120, 10; 140, 57; 147, 43; 166, 4. (Tert. adv. Marc. 4, 34; Amm. 14, 75.)

maritalis (poet.) 262, 2. (Ov. A. A. 2, 258; Juv. 6, 43; Vulg. 1 Macc. 1, 28.)

officialis (late—also used as noun) 43, 20; 115; 153, 24; 185,

¹⁹ Goelzer (1), 146.

- 15; 190, 20. (Dig. 36, 4, 5; Tert. adv. Marc. 1, 25; Lact. 6, 11, 9; App. M. 1, p. 113.)
- orientalis* (p. c.) 36, 4; 44, 5; 52, 2; 82, 14; 87, 4; 118, 9; 137, 15; 148, 10; 177, 15; 217, 4. (Hier. Ep. 121; Gell. 2, 22, 11; Arn. 7, 40; Just. 14, 2, 8; Vulg. freq. Gen. 4, 16 to Zach. 14, 8.)
- originalis* (p. c. especially frequent in the expression *originale peccatum*) 157, 9, 19, 22; 179, 6, 9; 184A, 2; 186, 27; 187, 25; 190, *passim*; 193, 3; 194, 34, 38, 46; 202A, 18, 20; 215, 1; 250, 2. (App. M. 11, p. 257; Hier. adv. Jovin. 1, 27; Macr. Somn. Sc. 1, 2; Vulg. 2 Petr. 2, 5.)
- paschalis* (eccl. from the Hebrew) 36, 30; 51, 4; 82, 14. (Cod. Th. 9, 35, 4; Hier. Ep. 99, 1.)
- pastoralis*—Cf. ch. v. Semantics.
- pontificalis*—Cf. ch. v. Semantics.
- praesidialis* (p. c.) 86. (Treb. Poll. xxx. Tyr. 24; Cod. Just. 4, 24, 11; Amm. 28, 1, 5; Symm. Ep. 4, 71.)
- sanctimonialis* (eccl. used as a noun in the feminine to signify nun) 254. (Just. 1, 3, 56; Aug. Retract. 2, 22.)
- spiritalis* (spiritual: eccl. Form preferred by Augustine to *spiritalis*) 23, 1; 29, 2; 31, 7; 34, 3; 36, 11; 37, 2; 43, 27; 55, 9; 69, 2; 93, 6; 95, 6; 98, 1; 102, *passim* and freq. to 261, 2). (Tert. Apol. 22; Prud. *στεφ.* 10, 13; Vulg. Osee 9, 7; Rom. 1, 11; 1 Cor. 2, 13; Gal. 6, 1; Ephes. 1, 3; Colos. 1, 9; 1 Petr. 2, 5.)
- venialis* (p. c.) 137, 12; 153, 23. (Macr. S. 7, 16; Sid. Ep. 8, 11.)
- vidualis* (p. c.) 130, 8, 11; 262, 9, 10. (Civ. Dei 15, 26; Ambros. in Psal. 40, 27.)

Words in *-alis* form, after those in *-ilis* the largest single category of adjectives in Augustine's Letters. They lend a certain sonority to his sentences, and are especially useful in expressing abstract ideas.

2. *Adjectives in -anus, -aneus.*

These are sometimes used as nouns, some of them exclusively so, as *publicanus*, *septimana* (week), *castellanus*. Besides the following, several classical forms also occur, but on the whole this group is not a large one. The exceedingly frequent use of *christianus* as both noun and adjective is easily explained by the polem-

ical nature of many of the letters, which were written against the various heresies and heretics of the time.

castellanus (rare) 209, 4. (Sall. J. 92, 7; Hirt. B. Alex. 42, 3; Liv. 34, 27, 2.)

christianus²⁰ (mostly eccl.) 17, 5; 20, 1; 23, passim; 28, 6; 29, 4, 6, 8, 9, etc. very frequently to 268, 2. (Cod. Just. 16, 8, 18; Tac. A. 15, 44; Plin. Ep. 10; Vulg. Act. 11, 26; 1 Petr. 4, 16.)

mundanus (late) 166, 4. (Macr. Somn. Sc. 2, 16; Avien. Arat. 216.)

publicanus—Cf. ch. v. Semantics.

quatriduanus (p. c.) 157, 15. (Hier. Ep. 108, 24; Vulg. Joan. 11, 39.)

septimana²¹ (late) 211, 16. (Cod. Th. 15, 5, 5; 2 Macc. 12, 31.)

triduanus (p. c.) 55, 5. (App. M. 10, p. 247; Hier. Ep. 54, 10; Paul. Nol. Car. 12, 207.)

spontaneus (late) 185, 32. (Macr. Somn. Sc. 2, 22; Cod. Just. 2, 3, 2; Arn. 3, p. 114; Vulg. Num. 29, 39; Deut. 16, 10; Ezech. 46, 12.)

subitaneus (rare) 199, 8. (Col. 1, 6, 24; Sen. Q. N. 7, 22; Vulg. Sap. 17, 6.)

3. *Adjectives in -aris.*

This is a variation of the suffix *-alis*, used with stems in which an *-l-* occurs. Apparently the repetition of the *-l-* sound was disagreeable, so that these adjectives represent cases of dissimilation. Of 19 words in *-aris* in the Letters, only 5 are non-classical.

angularis (mostly a. and p. c.) 187, 31. (Cato R. R. 14, 1; Col. 5, 3, 2; Vulg. Job, 38, 6; Isai 28, 16; Ephes. 2, 20; 1 Petr. 2, 6.)

luminaris (rare) 40, 2. (Vitr. 6, 4.)

saecularis—Cf. ch. v. Semantics.

²⁰ This word ought to be *christanus* as the *-i-* is part of neither stem nor suffix. It is an example of false analogy, such as occurs frequently in adjectives formed from proper names, e. g., *Julianus* is correct because *-i-* belongs to the stem, but *Caesarianus*, *Augustianus*, etc., have no reason to admit *-i-* before *-anus*.

²¹ Equivalent to *septima dies* used to represent the Hebrew *sabbatum*, then, like *sabbatum*, taken to mean week when the Christian calendar came into use.

salutaris—Cf. ch. v. Semantics.

scholaris (late) 118, 9. (Mart. Cap. 3, 326; Prud. *στέφ.* 9, 16;
Hier. Ep. 36, 14.)

4. *Adjectives in -arius.*

These are closely connected with nouns in *-arius*, *-arium* (q. v.). The suffix was a common one in the sermo plebeius, especially in the sermo rusticus and the sermo castrensis. Many of the forms are archaic. In late Latin it is of frequent occurrence, and is sometimes found as an additional termination to adjectives whose meaning is not thereby altered.²²

dominicarius (*ἁπαξ λεγόμενον*) 36, 24.

litterarius—Cf. ch. v. Semantics.

plenarius (eccl.) 43, 19; 51, 2; 54, 1; 64, 4; 215, 2. (Prosp.

Acq. Vit. Cont. 3, 33; Ennod. Ep. 8; Cassiod. Var. 3, 5.)

sabbatarius (eccl. except. Mart. 4, 4, 7) 36, 21. (Sid. Ep. 1, 2.)

voluptuarius (p. c. for voluptarius) 36, 9. (Capitol. Ver. 2;
Mart. Cap. 2, 144.)

There occur also 15 classical forms in *-arius*, some of them numerals as quinarius, quadragenarius, septenarius, etc. These latter are found principally in Ep. 55, 28, where Augustine gives a curious and intricate explanation of the significance of certain numbers. Adversarius, contrarius, necessarius and temerarius, all formed from adverbs, occur frequently.

5. *Adjectives in -ax.*

This termination denotes habit, desire or inclination, sometimes with an idea of excess, or an implication of censure. Because of their convenient metrical form and the verbal idea conveyed by many of them, these words were more common in poetry than in prose, until the post-Augustan age, when so many poetical words entered the prose vocabulary.

The number of them occurring in the Letters is not large—only 15. Besides the classical audax, contumax, efficax, fallax, loquax, mendax, minax, pervicax, vorax, the following are found:

capax (poet.) 28, 6; 98, 10; 153, 12; 260, 1. (Lucr. 6, 123;
Hor. C. 2, 7, 22; Ov. M. 3, 172.)

²² Cooper, 151. Goelzer (1), 147.

- fugax (poet.) 7, 5; 43, 3; 118, 12; 209, 2. (Verg. A. 10, 724; Hor. C. 3, 2, 14; Ov. M. 13, 809.)
- mordax (poet.) 248, 1. (Ov. A. A. 2, 417; Hor. C. 4, 6, 9; Pers. 5, 86.)
- pertinax (poet.) 43, 1; 53, 6; 139, 1. (Hor. C. 1, 9, 24; Plaut. Capt. 2, 239; Vulg. Gen. 49, 7.)
- verax (rare) 28, 5; 82, 3, 7, 29, 30; 91, 3; 95, 7; 102, 17; 104, 11; 108, 6; 118, 26; 126, 13; 129, 2; 131; 138, 8; 140, 82; 155, 2; 157, 35; 181, 6; 190, 8. (Plaut. Capt. 5, 2, 6; Tib. 1, 2, 41; Cic. Ac. 2, 25, 79; Hor. S. 1, 4, 89; Vulg. Exod. 34, 6; Job 12, 20; Eccli. 15, 8; Apoc. 19, 11, etc.)
- vivax (poet.) 137, 10. (Ov. Am. 2, 6, 54; Hor. S. 2, 1, 53; Verg. E. 7, 30.)

The use of such adjectives as these is one of the means by which Augustine secures force and brevity of style, in substituting phrases for clauses or words for phrases. They sometimes occur in pairs with an effect of rhyme, e. g.

apostolicam mordacem veracemque sententiam 243, 1;
 quam vivaces, quam efficaces 137, 10
 non minaces ulterius sed fugaces 209, 2.

6. *Adjectives in -bundus.*

The meaning of an exaggerated present participle, sometimes with a slightly contemptuous implication, distinguishes this plebeian termination. It is found principally in early and late Latin. In addition to moribundus, a classical word, the following occur in the Letters:

- furibundus (rare) 34, 3; 108, 14. (Cic. Sest. 7, 15; Sall. C. 31; Lucr. 6, 367; Hor. Ep. 1, 10; Vulg. 3 Reg. 20, 43.)
- gemibundus (very rare) 186, 41. (Ov. M. 1, 188 only.)
- indignabundus (rare) 98, 8. (Liv. 38, 37, 7; Suet. Aug. 40; Gell. 19, 9, 8.)
- insultabundus (late, occurs for first time here) 36, 3. (Acta Ss. Jacobi et Mariani, Mm. n. 8.)
- mendicabundus (ἀπαξ λεγόμενον) 261, 1.
- vagabundus (a. and p. c.) 35, 2; 92, 4. (Fenest. ap. Fulg. 3, 9; Sol. 5, 24; Dracont. Hexaem. 1, 257; Sol. 5, 24.)

7. *Adjectives in -eus, -ius.*

These two denote provenance or resemblance. The first is a common ending used to show the material of which a thing is made, like English *-en* in *wooden*, *earthen*, *golden*, etc., although it was at its origin a poetical suffix expressing resemblance.

carneus (p. c.) 22, 1, 3, 4; 166, 12, 27. (Hier. Ep. 36, 16; Maximian. Gall. 1, 85; Prud. Apoth. 370; Vulg. 2 Par. 32, 8; Job 10, 4; Ezech. 11, 19.)

corporeus (found mostly in Lucretius before it became a part of the Christian vocabulary) 2, 1; 3, 2; 9, 1; 13, 2; 95, 8; 118, passim; 120, passim; 127, 11; 147, passim; 148, 1, 8; 159, 2, 5; 162, passim; 177, 19, 39; 188, 23. (Lucr. 2, 186; Cic. N. D. 2, 15, 41; Mart. Cap. 6, 607.)

faeneus (very rare) 140, 13. (Cic. Fragm. Or. Cornel. 1, 1; Ascon. p. 62; Aug. c. Acad. 3, 18.)

incorporeus (p. c.) 118, passim; 137, 11; 140, 56; 147, passim; 166, 4; 169, 3, 4, 11; 187, passim; 190, 15; 202A, 10; 228, 10; 236, 3; 238, 15, 24; 247, 38, 47. (Gell. 5, 15, 1; Macr. 3, 7, 15.)

spineus (very rare) 29, 6, 7. (Ov. M. 2, 789; Sol. 7; Vulg. Marc. 14, 17; Joan. 19, 5.)

virgineus (poet. for *virginalis*) 137, 8. (Tib. 3, 4, 89; Ov. M. 3, 607; Lucr. 1, 87.)

aërius (poet.) 9, 3; 55, 15; 102, 20; 166, 4. (Lucr. 5, 825; Ov. A. A. 2, 44; Hor. C. 1, 28, 5; Vulg. Esth. 1, 6; 8, 15.)

praescius (poet.) 140, 48. (Verg. A. 12, 452; Ov. F. 1, 538; Lact. 2, 9, 11.)

The large percentage of poetical words in this and other categories seems to be a consequence of Augustine's literary training and of that affection for and frequent reading of Latin poetry, especially Vergil, which he bewails in the Confessions.²³

8. *Adjectives in -enus, -inus.*

This is a participial suffix, originally passive in force, but found also with active meaning. Only three words in *-enus* occur in the Letters: *serenus* (class.) and:

egenus (rare and poet.) 127, 26; 145, 15; 247, 1. (Verg. A.

²³ Conf. 1, 3.

1, 599; Sil. 6, 304; Vulg. freq. Deut. 15, 11 to Galat. 4, 9.)

terrenus—Cf. ch. v. Semantics.

Of 15 words in *-inus* only one is non-classical, while two show change of meaning.

divinus—Cf. ch. v. Semantics.

morticinus (a. and p. c.) 93, 21; 137, 6. (Varro, R. R. 2, 9, 10; Plaut. Pers. 2, 4, 12; Prud. 10, 384; Vulg. Levit. 7, 24; Num. 19, 13.)

transmarinus—Cf. ch. v. Semantics.

This was an infrequent termination at all periods of the language and shows no particular development in the late period. Augustine found *terrenus* a convenient word to use in expressing an idea which he is continually urging on his readers or hearers, viz. contempt for earthly things: *terrena*. He prefers this term to *mundanus*, which conveys the same thought but is a later word. In this he is probably obeying the same puristic instinct which in his youth had made him despise the Holy Scriptures because of the (to him) barbaric Latin in which the Itala version was clothed. He usually prefers a classical word where there is one, even if he has to use it with an altered meaning.

9. *Adjectives in -icus, -icius.*

This termination is common to Greek and Latin, and as many ecclesiastical words are of Greek origin, the category is a large one in the Letters. The following list contains only Latin adjectives in *-icus*; those formed from Greek words will be considered in Chapter III, on foreign loan-words.

civicus (rare and poet. except in the phrase *corona civica*) 212. (Hor. Ep. 1, 3, 23; Flor. 3, 21, 5; Ov. F. 1, 22.)

dominicus—Cf. ch. v. Semantics.

iuridicus (mostly p. c. and juristic) 134, 4. (Plin. 3, 1, 3; Cod. Th. 3, 12, 7; Dig. 1, 20.)

urbicus (rare) 36, 3, 8, 20. (Gell. 15, 1, 3; Suet. Ner. 14; Lampr. Heliog. 20; Dig. 43, 8, 11.)

In *-icius* only one non-classical word occurs:

immolaticius (late) 47, 4, 4. (Gloss. Gr. Lat. *ειδωλοθυσία*.)

Of 5 forms in *-ficus*, one only is non-classical:

beatificus (p. c.) 118, 15; 164, 8. (App. Doct. Plat. 1, p. 3, 29;
Aug. Conf. 2, 5.)

10. *Adjectives in -ilis, -ibilis.*

This formation occupies among adjectives the position of numerical superiority held by words in *-io* among nouns. It was a plebeian suffix, particularly common in early and late Latin; and, in the latter period much favored by African writers.²⁴ Usually conveying a passive meaning and added to the present stem of verbs, it may nevertheless be found in words of undisputed active sense, and the number of words other than the present stems of verbs to which it was added is a significant proof of the freedom with which it was handled in late writers. The following occur in the Letters:

- abominabilis (late) 204, 5. (Vulg. Levit. 11, 10; Deut. 22, 5;
3 Reg. 21, 26; Prov. 11, 20, etc.)
- acceptabilis (eccl.) 228, 4. (Tert. de Or. 7; Hier. adv. Jovin.
2, 6; Vulg. Levit. 1, 4; Esth. 10, 3; Isai. 58, 5; 2 Cor.
6, 2.)
- accessibilis (late) 138, 18. (Tert. adv. Prax. 15.)
- audibilis (late) 169, 10. (Boeth. Top. Arist. 1, 15.)
- conspicabilis (eccl.) 147, 10. (Prud. *στέφ.* 10, 631; Hier. in
Osee 1, 2, 14; Sid. Ep. 8, 4; Hilar. in Matth. 17, 2.)
- contaminabilis (eccl.) 236, 2. (Tert. adv. Marc. 4, 20; Civ.
Dei 9, 16.)
- contemptibilis (p. c.) 153, 7; 167, 3; 185, 15; 199, 45; 204, 13.
(Dig. 1, 16, 9; Arn. 4, p. 155; Hier. Ep. 146, 2; Lampr.
Alex. Sev. 20; Vulg. Sap. 10, 4; Isai. 49, 7; 1 Cor. 1, 28.)
- convertibilis (p. c.) 147, 19; 169, 9. (Prud. Apoth. 344; Hier.
Did. S. S. 5, 13; App. Dog. Plat. 3, p. 33, 1.)
- corruptibilis (eccl.) 130, 7; 131, 1; 143, 5; 137, 37, 40, 50;
148, 11; 155, 2; 166, 27; 178, 3; 190, 4; 205, 2, 13;
220, 1; 236, 2; 263, 1. (Arn. 2, 68; Lact. 6, 25; Hier.
adv. Pelag. 1, 18; Vulg. Sap. 19, 20; Eccli. 14, 20; 1
Cor. 9, 25.)
- culpabilis (p. c.) 93, 8; 126, 8; 137, 16; 149, 20. (App. Mag.
p. 233; Arn. 7, p. 222; Hier. Ep. 119, 10; Tert. ad
Uxor. 2, 1.)

²⁴ Bayard, 30. Gabarrou, 39.

- damnabilis (late) 89, 1, 2; 108, 5, 10, 19, 20; 138, 19; 153, 7; 157, 36. (Hier. in Isai. 13, 47, 1; Treb. Poll. xxx Tyrann. 17; Salv. 6.)
- desiderabilis (rare) 27, 2; 87, 10; 159, 5; 185, 21; 190, sal.; 242, sal.; 248, sal.; 254, sal.; 261, sal. (Cic. Top. 18, 69; Tac. H. 2, 76; Vulg. freq. Job 33, 20 to Malac. 3, 12.)
- divisibilis (eccl.) 148, 1, 4, 10, 15. (Tert. Anim. 14; Hilar. in Matth. 9, 7; Hier. Did. S. S. 13.)
- docibilis (late) 171A, 2; 266, 2. (Tert. Mon. 12; Ambros. in Psal. 47, 21; Vulg. Joan. 6, 45; 2 Tim. 2, 24.)
- effabilis (p. c.) 232, 5. (App. Mag. p. 315, 41; Apol. 64; Casiod. Orthogr. 6.)
- fidelis—Cf. ch. v. Semantics.
- gentilis—Cf. ch. v. Semantics.
- honorabilis (very rare) 23, 1; 170, 1; 171, 1; 189, 1; 204, 3, 9; 208, 1; 209, 1, 3; 242, sal.; 254; 257; 269, sal.; 264, 2; 266, 2. (Cic. de Sen. 18, 62; Amm. 30, 4, 16; Vulg. Psal. 71, 14; Eccli. 1, 14; Isai. 3, 3; Act. 5, 34.)
- impalpabilis (eccl.) 130, 24. (Arn. 2, 7; Interpr. Ign. Ep. ad Polycarp. 3.)
- impassibilis (eccl.) 120, 7, 8. (Prud. Apoth. 84; Tert. Apol. 10; Lact. 1, 3, 23; Hier. Ep. 100, 10.)
- imperturbabilis (eccl.) 248, 2. (Fulgent. ad Trasim. 3, 16.)
- impossibilis (p. c. except Quint.) 102, 5; 188, 13; 203. (Quint. 5, 10, 18; App. M. 1, p. 111; Just. 2, 4; Dig. 43, 11, 1.)
- inaccessibilis (p. c.) 92, 3; 147, 45; 197, 4. (Tert. adv. Prax. 15; Hier. adv. Pelag. 3, 12; Mam. Geneth. Maxim. 9, 3; Serv. ad Verg. A. 7, 11.)
- incapabilis (late) 238, 3. (Aug. Serm. 199, 2; Interpr. Irenaei Haeres. 1, 2, 1; Gloss. Philox. ἀχώρητος.)
- incommutabilis (rare) 55, 8; 92A, 95, 6; 102, 11; 118, 6, 15, 17; 120, 4, 11; 137, 9; 140, passim; 147, 20, 37; 148, 1; 166, 3; 169, 5, 7, 11; 171A; 232, 5; 238, 1, 24. (Varro L. L. 9, 99; Cic. Rep. 2, 33, 57; Aug. Retract. 1, 9.)
- inconvertibilis (eccl.) 179, 7. (Tert. Anim. 21; adv. Hermog. 12.)
- incorruptibilis (eccl.) 92, 3; 130, 27; 131, 1; 148, 11, 16, 18; 166, 3; 169, 3; 205, 13; 263, 4. (Tert. Anim. 50; Lact. 1, 3; Vulg. Rom. 1, 23; 1 Petr. 1, 4.)
- inculpabilis (late) 162, 7; 166, 7. (Prud. Apoth. 10, 15; Avien. Arat. 28; Sol. 30; Vulg. Num. 32, 22.)

- ineffabilis (p. c. except Plin.) 11, 4; 23, 6; 29, 7; 30, 2; 55, 17; 130, 5; 137, 5; 140, 22; 147, passim; 148, 16; 166, 13, 15; 169, 2, 11; 190, 22; 232, 3; 235, 1; 243, 3, 5; 248, 2. (Fulgent. Mythol. 1, 1.)
- inexcusabilis (poet. and p. c.) 93, 41; 194, passim. (Hor. Ep. 1, 18, 58; Ov. M. 7, 511; Dig. 5, 1, 50; Cod. Th. 11, 16, 7.)
- infidelis—Cf. ch. v. Semantics.
- inflexibilis (rare) 104, 16. (Plin. 28, 12, 52; Cael. Aur. Acut. 3, 6, 65.)
- inrationabilis (p. c.) 120, 3; 166, 16. (App. Dogm. Plat. p. 21; Amm. 31, 12, 15; Vulg. 2 Petr. 2, 12.)
- inscrutabilis (eccl.) 147, 34; 185, 12, 17; 194, 33. (Hier. in Jerem. 3, 17, 9; Hilar. Trin. 8, 38; Vulg. Job 5, 9; Prov. 25, 3; Jerem. 17, 9.)
- interminabilis (p. c.) 35, 2; 36, 22, 25. (Tert. adv. Marc. 2, 3; Sid. Ep. 2, 7.)
- investigabilis (eccl. This is a negative word, unsearchable, and must be distinguished from investigabilis < investigo, which has the opposite meaning) 194, 6. (Hier. in Abac. 1, 1, 1; Vulg. Prov. 5, 6; Rom. 11, 33; Ephes. 3, 8.)
- invisibilis (mostly p. c.) 55, 89; 58, 2; 92, 3; 118, 20; 145, 2; 147, passim; 148, passim; 151, 10; 159, 2; 169, 11; 190, 15; 194, 25; 220, 10; 232, 5; 238, 3; 239, 1. (Cels. Praef.; Tert. adv. Herm. 29; Lact. 7, 9; Paulin. Nol. Carm. 35, 208; Vulg. Tobiae 12, 19; 2 Macc. 9, 5; Rom. 1, 20; Colos. 1, 15.)
- invulnerabilis (rare) 166, 3. (Sen. Ben. 5, 5, 1; Vulg. 2 Macc. 8, 36.)
- passibilis (p. c.) 120, 7. (Arn. 7, 214; Prud. Apoth. 74; Tert. adv. Prax. 29; Hier. Ep. 100, 11; Vulg. Act. 26, 23; Jacob. 5, 17.)
- perprobabilis (late) 10, 1. (Aug. Music. 1, 6, 12.)
- perspicabilis (p. c.) 27, 2. (Amm. 14, 8, 3.)
- portabilis (p. c.) 31, 4. (Sid. Ep. 8, 11.)
- praedicabilis (rare and late except once in Cicero) 232, 1, 7; 255. (Cic. Tusc. 5, 17, 49; Ambros. in Luc. 1, 15.)
- reprehensibilis (late) 196, 8. (Hier. Ep. 112, 8; Lact. 4, 28, 8; Salv. Gub. Dei 4, 14; Vulg. Galat. 2, 11.)
- sensibilis (rare) 3, 2, 3, 4; 4, 1, 2, 7, 5; 13, 2, 3. (Vitr. 5, 3; Sen. Ep. 124, 2; Lact. 2, 10, 3.)

- spectabilis (p. c. as title of respect) 133, 3; 134, 2; 222, 2. (Dig. 1, 15, 5; Imp. Theod. et Val. Cod. 7, 62, 32.)
- umbratilis (rare) 102, 35. (Cic. Tusc. 2, 11, 27; Col. 1, 2, 1; Amm. 18, 6, 2.)
- violabilis (poet.) 236, 2. (Ov. H. 15, 79; Verg. A. 2, 154; Stat. Th. 5, 258.)
- visibilis (p. c.) 55, 8; 95, 7; 118, 20; 140, 8; 147, passim; 148, passim; 162, 9; 169, 10; 177, 7; 179, 5; 204, 4; 205, 7; 220, 10; 232, 5; 238, 23. (App. de Mundo, p. 60, 37; Prud. Apoth. 146; Vulg. Colos. 1, 16; Hebr. 11, 8.)
- vituperabilis (very rare) 177, 12. (Cic. Fin. 3, 12, 40; Leg. 3, 10, 33.)
- volatilis (= fowl: late) 105, 16; 186, 22. (Vulg. freq. Gen. 1, 20 to Act. 11, 6.)

Of words in *-bilis*, five have an active meaning: impassibilis, incapabilis, inculpabilis, passibilis, spirabilis (class.) As in the case of adjectives in *-ar*, Augustine is fond of using words in *-ilis* in pairs or groups, giving thereby a certain rhythm and fulness of vowel-sound to his sentences.

e. g. violabilis et corruptibilis et contaminabilis. 136, 2.

visibilem et corruptibilem. 238, 23.

immutabilis mutabilium. 138, 6.

11. *Adjectives in -ivus.*

This is a suffix which, having formed very few words in early and classical Latin, became extremely active in the late period. Five-sixths of all adjectives in *-ivus* are late, and barely 4% are classical.²⁵ In the Letters seven classical forms appear and the following:

- abortivus (poet. rare) 243, 8. (Hor. S. 1, 3, 40; Juv. 2, 32; Mart. 6, 93; Vulg. Exod. 21, 22; Num. 12, 12; Job 3, 16; 1 Cor. 15, 8.)
- comitivus (p. c.) 120, 7. (Veg. Mil. 2, 9; Cod. Th. 11, 21, 3; Cod. Just. 1, 33, 3.)
- dispensativus (p. c.) 82, 24. (Isid. Orig. 2, 24, 16.)
- festivus (a. and p. c.) 17, 2. (Enn. ap. Serv. Verg. A. 9, 401; Plaut. Cas. 4, 1, 3; Gell. 18, 13, 1.)

²⁵ Cooper, 105.

relativus (p. c.) 170, 6. (Arn. 7, p. 221; Mart. Cap. 5, 451.)
 significativus (late and juristic) 102, 17; 169, 9. (Dig. 50, 16;
 2, 32; 45, 1.)

Compared with other late Latin writers, Augustine makes a sparing use of this ending. Apuleius, Tertullian, Caelius Aurelianus and Boethius enriched the language with many new words in *-ivus*, while Jerome, whose additions are otherwise so numerous, contributed but five, Augustine six, none of which occur in the Letters.

12. *Adjectives in -lentus.*

Of this plebeian and archaic suffix only six forms occur in the Letters: four classical words and the following:

corpulentus (corporeal: late) 190, 14. (Tert. Adv. Herm. 19.)
 truculentus (poet.) 50. (Ter. Ad. 5, 4, 12; Plaut. Bacch. 4, 5,
 3; Ov. M. 13, 558.)

13. *Adjectives in -orius.*

This is a compound termination belonging, like the substantive form *-orium*, to the sermo plebeius. Originally it seems to have consisted of a suffix *-ius* added to nouns in *-tor*, *-sor*, but later was treated as a whole termination added to verb-stems. The verbal force predominant in the later formations, which far outnumber the earlier ones, is explained by this fact. These adjectives are fairly numerous in the Letters.

adulatorius (rare) 104, 11; 232, 2. (Tac. A. 6, 32.)
 communicatorius (late and rare) 43, 1, 8, 16, 19; 44, 3. (Hilar. Fragm. Hist. 2, 13; Concil. Iliberit.)
 consolatorius (rare: once each in Cicero and Suetonius, otherwise late) 208, 1; 259, 1. (Cic. Att. 13, 20, 1; Suet. Oth. 10; Cassiod. Var. 10, 18; Vulg. Zach. 1, 13.)
 consultatorius (late and very rare) 169, 13. (Macr. S. 3, 5.)
 deceptorius (eccl.) 108, 6. (Aug. Doctr. Chr. 2, 23; Mar. Mercat. ad Anath. Nest. 1, 9; Auct. Vit. S. Hilar. Arelat. 2.)
 dispensatorius (eccl.) 82, 4, 27. (Hier. in Isai. 14, 53, 12; Dion. Exig. de Creat. 31.)
 emendatorius (Aug. only) 211, 11. (Tr. in Ps. 27.)
 excitatorius (ἀπαξ λεγόμενον) 26, 2.
 excusatorius (late) 83, 2. (Gloss. on ἀπολογητικός; Sid. Carm. 9.)
 exhortatorius (eccl.) 208, 1; 243, 2. (Hier. Ep. 54, 6; Fulg. de Aet. 174, 3.)

- gratulatorius (p. c.) 58, 2. (Capitol. Max. et Balb. 17; Jul. Val. Rer. Gest. Alex. 3, 34.)
 simulatorius (eccl.) 82, 3. (Ambros. Hex. 1, 2, 7; Vin. Ler. Common. 20; Gelas. Ep. 1, 28.)
 tractatorius (eccl.) 43, 8. (Fulgent. Mythol. 11.)
 tractoria (as noun: late) 59, 1. (Cod. Just. 12, 32; Fulg. Myth. 48, 9.)
 transitorius (transitory: eccl.) 27; 33, 6; 122, 1; 127, 2, 4; 137, 7; 140, 5; 143, 3; 164, 11; 185, 28; 220 1, 8; 243, 3. (Boeth. 5, 6; Hier. in Isai. 6, 13, 2; Cassiod. Amic. p. 602.)

Aside from the jurists, the use of forms in *-orius* belongs largely to the African writers.²⁶ Augustine is no exception to this generalization, as the above list will show. Five words contributed by him to this class are found in the Letters for the first time; fifteen more are found in his other works. Cooper²⁷ includes iudicatorius in his list of Augustinian additions, as found in Ep. 153, 10. In this he evidently does not cite the text of the Vienna Corpus, which has the reading iudiciarius. The form iudicatorius is the Ms. reading of the Codex Parisinus, nov. acq. 1444.

14. *Adjectives in -osus.*

Like adjectives in *-orius*, those in *-osus* are more frequent in colloquial than in literary Latin. They seem to have been especially favored by rustic and African writers, partly no doubt because this suffix could be added to almost any part of speech, even verbs, but also because its length and forcefulness commended it to seekers of emphasis. It marks an abundance or excess of the quality indicated. Augustine has the following in the Letters:

- annosus (poet.) 42; 72, 2; 118, 7. (Verg. A. 6, 282; Hor. C. 3, 17, 13; Ov. F. 2, 571; Tib. 3, 6, 58.)
 caenosus (rare) 88, 6; 241, 1. (Col. 7, 10, 6; Juv. 3, 266.)
 caliginosus (rare) 102, 20; 242, 4. (Cic. Tusc. 1, 19, 43; Plin. 17, 22; Val. Max. 1, 7, 1; Vulg. Isai. 13, 2; Jerem. 13, 16; 2 Petr. 1, 19.)
 contentiosus (p. c. except Pliny) 40, 3; 54, 3; 81, 6; 93, 32; 98, 10; 138, 20; 184A, 1; 186, 19; 187, 28; 213, 1; 265, 8. (Plin. Ep. 2, 19, 4; App. M. 8, p. 202, 23; Tert.

²⁶ Cooper, 158.

²⁷ Ibid., 162.

- de Pudic. 2; Arn. 6, 13; Vulg. Jerem. 8, 5; 1 Cor. 11, 16.)
 deliciosus (late) 118, 1, 13. (Cass. Var. 7, 9; Mart. Cap. 7, 727; Ambros. de Poen. 19, 24; Sedul. prol. 8.)
 discordiosus (very rare) 202A, 6. (Sall. J. 66, 2; Sid. Ep. 6, 2.)
 egestosus (late) 104, 3, 4, 5. (Aurel. Vict. Epit. 12.)
 exitiosus (rare) 157, 5. (Cic. Cat. 4, 3, 6; Tac. A. 6, 36.)
 fabulosus (poet.) 7, 4; 138, 18; 140, 82; 143, 12. (Hor. C. 1, 22, 7; Suet. Caes. 81; Curt. 3, 1, 2.)
 lacrimosus (poet.) 138, 17; 140, 55; 204, 2. (Ov. M. 1, 8, 111; Plin. 38, 6; Hor. S. 1, 5, 80.)
 latebrosus—Cf. ch. v. Semantics.
 leprosus (late) 82, 18. (Sedul. 4, 191; Prud. *στεφ.* 2, 285; Vulg. freq. Exod. 4, 6 to Luc. 17, 12.)
 meticulous (a. and p. c.) 28, 6. (Plaut. Am. 1, 1, 137; App. Flor. p. 341; Dig. 4, 2, 7.)
 morbosus (a. and p. c.) 243, 17. (Cato R. R. 2; Varro R. R. 2, 1, 21; Gell. 4, 2, 5.)
 nodosus (= intricate: poet.) 241, 1. (Hor. S. 2, 3, 69; Val. Max. 2, 9, 1; Macr. S. 7, 1.)
 obliviosus (rare) 166, 17. (Cic. Sen. 11, 76; Hor. C. 2, 7, 21; Tert. Anim. 24; Vulg. Jacob. 1, 25.)
 pestilentiosus (p. c.) 102, 19. (Dig. 43, 8, 2.)
 ruinosus (rare and poet.) 60, 1; 118, 5; 122, 2. (Cic. Off. 3, 13, 54; Sen. Ira. 3, 35; Ov. H. 1, 56; Vulg. Ezech. 33, 24.)
 tenebrosus (poet.) 140, 58; 167, 14. (Verg. A. 5, 839; Ov. M. 1, 113; Luc. 2, 79; Vulg. Gen. 15, 12; Exod. 14, 20; Isai. 45, 19.)
 ulcerosus (very rare) 157, 23. (Tac. A. 4, 57; Plin. 17, 14, 24.)
 venenosus (eccl.) 130, 16. (Hier. adv. Jovin. 1, 3; Ps.-Cyp. Sing. Cler. 26; Cassiod. in Psal. 13, 7.)

15. *Adjectives in -us.*

Of this common and usual termination, adjectives occur in great numbers, most of them conforming to classical diction. The following show peculiarity:

- congruus (a. and p. c.) 55, 8; 102, 27; 147, 32; 190, 16; 250, 1. (Plaut. Mil. 4, 3, 23; Dig. 39, 5, 31; Pall. Oct. 14, 6; Vulg. Gen. 40, 5; Exod. 15, 23; 2 Macc. 14, 22.) Cf. classical congruens in 130, 12.

- consonus (rare, poet.) 98, 10; 185, 5. (Ov. M. 13, 610; Sil. 17, 448; App. M. 2, p. 114; Claud. Rapt. Pros. 2, 42.)
- decrepitus (mostly a. and p. c.) 118, 9; 137, 3. (Plaut. Merc. 2, 2, 43; Ter. Ad. 5, 8, 16; Prud. Ham. 561; Vulg. 2 Par. 36, 17.)
- grossus (late and rare) 118, 25. (Cassiod. H. E. 10, 33; Sulp. Sev. Dial. 1, 21; Vulg. 3 Reg. 12, 10; 2 Par. 10, 10; Ezech. 41, 25.)
- incongruus (p. c.) 149, 27; 159, 3. (Val. Max. 4, 1, 12; App. Dogm. Plat. 3; Veg. Mil. 2, 19; Symm. Ep. 4, 8.)
- indiguus (p. c.) 155, 12; 177, 15. (Paulin. Nol. Carm. 27, 4; App. M. 9, p. 222.)
- marcidus (poet.) 48, 3. (Ov. M. 10, 92; Stat. Th. 4, 652; Claud. Rapt. Pros. 1, 280.)
- morbidus (rare) 102, 18; 104, 4; 147, 2. (Lucr. 6, 1225; Varro R. R. 3, 16, 22; Plin. 8, 26, 40.)
- pendulus (poet.) 132. (Hor. C. 3, 27, 59; Ov. F. 4, 386.)
- praeceus (poet. and late) 134, 3. (Verg. A. 3, 245; Sulp. Sev. Chron. 2, 15, 9.)
- prolixus (= extended, prolix: p. c.) 36, 2; 40, 1; 82, 1, 20; 110, 5, 6; 120, 20; 137, 9; 138, 8; 140, 85; 155, 5; 157, 40; 162, 9; 171; 184A, 1; 185, 6, 57; 194, 47; 200, 3; 204, 9; 259, 1; 261, 1; 269. (Dig. 50, 6, 5; Jul. Val. Rer. Gest. Alex. M. 1, 5, 7; Vulg. Marc. 12, 40.)
- reprobis (late) 177, 16. (Dig. 13, 7, 24; Vulg. 1 Reg. 15, 9; Eccli. 9, 11; 2 Cor. 13, 5.)

The use of *prolixus* is especially significant, as Augustine always makes it indicate length, either of time, or of his subject. After writing an unpardonably long epistle, he will apologize to his correspondent, hoping he has not been *prolix*, and he uses the word in both degrees of comparison, as well as in the adverbial form. Altogether it is one of his most notable affectations.

In conclusion of this section, it may be noted that Augustine uses adjectives very liberally indeed in the Letters. He has a way of qualifying his nouns by several adjectives, joining them or balancing them in various ways, so as to secure a pleasing variety. Sometimes he makes puns with them, as when he plays on *otiosus* and *negotiosus*; sometimes he makes them rhyme alternately or consecutively, or he builds climaxes with them, or uses them to weave some of the intricate and delicate tracery of rhetorical fig-

ures, with which he adorns the texture of his style. He has an odd way of making them precede the noun, even when there are several of them and they are longer than the word they modify; and he frequently adds emphasis to them by prefixing an adverb in *-ter* as, e. g.

incomparabiliter gloriosus (150); utiliter vera (137, 120);
incommutabiliter immortalis (137, 12).

iii. VERBS.

More than almost any other part of speech, the verb in late Latin showed remarkable activity of formation. This is especially noteworthy in the case of denominative verbs, of certain classes of derivatives and of compounds. Denominatives were formed freely, with or without suffixes, from nouns, adjectives, adverbs, diminutives, comparatives or superlatives. Derivatives appear to favor certain classes of suffixes: *-escere*, *-tare*, (frequentative or causative), *-ficare*, *-urire*, *-izare*, *-inare*, which had been avoided, restricted or relegated to colloquial Latin by writers of the classical period. As for compounds and double compounds, even hybrid compounds, there seems to have been no let or hindrance in the fashioning of them.

The African writers took the lead in contributing many of these new forms, especially frequentatives, verbs in *-escere*, denominatives from superlative adjectives and from nouns in *-do*, *-go*, compounds in *-con*, *-ex*, *-in*, *-ob*, *-sub*, and bi-prepositional compounds. Augustine does not prove to be unreservedly African in this respect, for while he uses some categories with great freedom, he avoids others or makes but an occasional use of them.

In presenting the material on verbs, the following classification will be used:

- 1) denominative verbs from nouns, adjectives, adverbs, diminutives, and superlatives.
- 2) verbs in *-ascere*, *-escere*.
- 3) verbs in *-ficare*.
- 4) frequentatives.

To these will be added a list of participles in *-atus*. Compounds will be treated in a later section on compound words in general; verbs in *-izare* will find a place in the section on Hybrids.

It is evident that a verb may often find a place in more than one class, e. g. a verb formed from an adjective or noun may also be

an instance of a certain termination, like *clarificare*. In this case in order to avoid repetition, an effort has been made to classify the verb by its significant part. In this as in other sections, only non-classical, rare or poetical words will be listed.

1. *Denominative verbs from nouns.*

It will be noted that Augustine favors the simple denominative formed directly from the noun without intervening suffix. Verbs from nouns in *-do*, *-go* are conspicuous by their absence, although this class is one to which African writers have generously contributed.

cibare—Cf. ch. v. Semantics.

coniugare (late) 127, 9; 130, 29; 194, 32; 220, 5; 245, 1; 262, 7.
(App. M. 5, p. 170; Treb. Gall. 11.)

coronare—Cf. ch. v. Semantics.

deargentare (late) 98, 5. (Hier. in Is. 9, 30, 24; Vulg. Psal. 67, 14.)

decolorare—Cf. ch. v. Semantics.

degradare (eccl.) 43, 17; 64, 4. (Hilar. Fragm. Hist. 2, 15;
Cod. Th. 1, 31, 3; Aug. Sermon. 71, 3.)

diffamare—Cf. ch. v. Semantics.

enodare (a. and p. c.) 28, 3; 184A, 5; 190, 19; 202A, 1, 2.
(Att. ap. Non. 15, 7; Auct. Her. 2, 10; Gell. 13, 10, 1.)

eradicare (a. c.) 43, 22. (Varro R. R. 1, 27, 2; Plaut. Pers. 5, 2, 38; Ter. And. 4, 21; Vulg. 1 Reg. 20, 15; Job 31, 8;
Prov. 15, 5; Luc. 17, 6.)

exemplare (*ἄπαξ λεγόμενον*) 149, 26.

exterminare (destroy: eccl.) 43, 22; 105, 1. (Vulg. Num. 9,
13; Judith 3, 19.)

glutinare (rare) 108, 6. (Plin. 22, 25, 60; Cels. 7, 4.)

illaqueare (very rare, poet.) 79, 9. (Pacuv. ap. Non. 470, 7;
Hor. C. 3, 16, 6; Prud. Cath. 3, 41; Vulg. Prov. 6, 2;
Isai. 28, 13.)

incorporare (late) 93, 5; 187, 36. (Prud. Cath. 12, 80; Ulp.
Fragm. de Jure Fisc. 14; Sol. 22, 20.)

innodare (late) 151, 8. (Amn. 28, 6, 7; Ambros. in Psal. 118,
8, 44; Sid. Ep. 9, 9; Cod. Just. 5, 31, 14.)

innubilare (late, rare) 69, 1. (Sol. 53, 24.)

insonare (poet.) 126, 4; 169, 10; 243, 8. (Verg. A. 12, 366;
Ov. M. 13, 608; Vulg. Josue 6, 5; Judic. 3, 27; 2 Reg. 2, 28.)

- inumbrare (poet.) 167, 14. (Lucr. 5, 289; Verg. A. 11, 66.)
 inviscerare (late) 187, 41; 266, 1. (Nemes. Cyn. 214; Aug. Serm. 24.)
 itinerare (in pres. part. only: late) 130, 5. (Ambros. in Psal. 1, 25; Salv. de Gub. Dei 1, p. 33.)
 limitare (rare) 187, 31. (Varro R. R. 2, 2, 1; Plin. 17, 22, 35.)
 murmurare (a. and p. c.) 166, 28. (Varro L. L. 6, 67; Plaut. Aul. 1, 1, 13; App. Mag. p. 304; Vulg. Exod. 15, 24; Deut. 1, 27; Nahum 2, 7; Luc. 5, 30.)
 naufragare (late, rare) 93, 39. (Sid. Ep. 4, 21; Salv. Gub. Dei 3, p. 77; Vulg. 1 Tim. 1, 19.)
 obnubilare (late) 36, 2; 93, 30. (Gell. 1, 2, 5; Amm. 28, 42; App. M. 9, p. 228.)
 obumbrare (poet.) 138, 18; 140, 9; 187, 31. (Verg. G. 4, 20; Ov. Am. 2, 16, 10; Vulg. Psal. 90, 4; Sap. 19, 7; Marc. 9, 6; Luc. 1, 35.)
 oculare (eccl.) 148, 17. (Tert. Poen. 12; Cyp. Idol. Van. 7, 6; Hier. in Eccl. 7.)
 praefigurare (eccl.) 55, 23, 25; 102, 34, 35, 37; 108, 7; 140, 47. (Lact. 6, 20; Cyp. Ep. 2, 3.)
 praeiudicare—Cf. ch. v. Semantics.
 radicare—Cf. ch. v. Semantics.
 regenerare—Cf. ch. v. Semantics.
 roborare²⁸ (rare) 138, 14; 157, 15. (Cic. Off. 1, 31, 112; Hor. C. 4, 4, 34; Vulg. Exod. 1, 7; Deut. 1, 38; 2 Par. 11, 17.)
 stillare (poet.) 110, 5. (Lucr. 4, 1060; Prop. 2, 8, 26; Tib. 1, 7, 51; Vulg. Exod. 9, 33, 2; 2 Reg. 21, 10; Job 16, 21.)
 subiugare (late) 26, 2; 54, 4; 166, 22. (Arn. 4, p. 129; Lact. Mort. Persec. 34; Dig. 4, 8, 43; Eutr. 4, 17; Vulg. Gen. 27, 37, 2; 2 Par. 8, 8; Esth. 13, 2.)
 tenebrare (late) 140, 68. (App. M. 8, p. 208; Amm. 19, 8, 5; Lact. 4, 19.)
 tribulare—Cf. ch. v. Semantics.
 triturare (late) 108, 7. (Isid. 15, 13, 16; Sid. Ep. 7, 6; Hier. in Amos 1 ad 1, 3; Vulg. Isai. 25, 10; Amos 1, 3; 1 Cor. 9, 9.)

2. *Denominative Verbs from Adjectives.*

In this group as in the foregoing, Augustine seems to avoid

²⁸ Roboratus as adjective is eccl. but does not occur in the Letters. (Tert. Anim. 25; Hier. con. Pel. 3, 8).

certain characteristically African formations, as e. g. those of adjectives in *-osus*, and to choose verbs formed from rather short adjectives of second and third declensions.

breviare (p. c. except Quint.) 199, 19, 20. (Quint. 1, 9, 2; Lact. Epit. 8, 6; Sulp. Sev. H. S. 1, 1; Paul. Nol. Carm. Nat. S. Fel. 24, 9; Vulg. Job 19, 11; Prov. 10, 27; 2 Macc. 2, 24; Matth. 24, 22.)

candidare (rare) 34, 2. (Tert. adv. Gnost. 12; Isid. Orig. 14, 8, 21.)

captivare (eccl.) 188, 3. (Aug. Civ. Dei 1, 1; Vulg. 1 Macc. 15, 10; Rom. 7, 23.)

concordare (rare) 57; 73, 8; 76, 1; 108, 14; 186, 15; 210, 1. (Sen. Ep. 75, 4; Dig. 24, 1; Quint. 11, 3, 69; Just. 27, 37; Vulg. Act. 15, 15.)

dealbare—Cf. ch. v. Semantics.

deviare (late for *via declinare*) 36, 11, 22; 82, 22; 126, 1; 202A, 7; 217, 15. (Aug. Doctr. Chr. 3, 36; Hier. Ep. 112, 12; Macr. Somn. Sc. 1, 22; Symm. Ep. 9, 121; Vulg. Exod. 23, 2; Num. 22, 26.)

discordare (rare) 138, 10. (Ter. And. 3, 3, 43; Cic. Fin. 1, 13, 44; Quint. 5, 11, 19.)

evacuare—Cf. ch. v. Semantics.

excaecare (rare) 139, 1; 149, 19; 173, 3; 209, 2. (Cic. Ac. 23, 74; Plin. 20, 18, 76; Flor. 2, 20, 5.)

exhilarare (rare) 146, 1; 149, 1. (Cic. Fam. 9, 26, 1; Mart. 8, 50, 6; Col. 6, 24, 2; Vulg. Psal. 103, 15; Prov. 15, 13; Eccli. 36, 24.)

exinanire (eccl.) 164, 5, 11, 12; 170, 9. (Vulg. Rom. 4, 14; Phil. 2, 7.)

falsare (late) 82, 6. (Ambros. de Fide 2, 15, 135; Hier. in Ruf. 3, 5.)

fecundare (poet.) 69, 2. (Verg. G. 4, 293; Claud. 1 Cons. Stil. 239; Pall. 3, 9.)

humiliare (eccl.) 211, 6; 266, 3. (Hier. Ep. 130, 12; Tert. adv. Marc. 5, 20; Sid. Ep. 5, 14; Amm. 30, 4, 2; Vulg. freq. Gen. 16, 9 to 1 Petr. 5, 6.)

ieiunare (late) 36, *passim et saepe*. (Hier. Ep. 41, 3; Tert. Pud. 16; Vulg. Judic. 20, 26; 1 Reg. 7, 6; Eccli. 34, 31; Matth. 4, 2; Marc. 2, 18.)

impinguare (late) 33, 3. (Tert. Jej. 6; Apic. 8, 7, 375;

- Vulg. Deut. 32, 15; 2 Esdr. 9, 25; Prov. 11, 25; Eccli. 20, 16, etc.)
- inebriare (rare) 29, 4, 5; 36, 3, 15; 130, 29; 145, 7. (Juv. 9, 113; Plin. 9, 41, 65; Vulg. freq. Gen. 9, 21 to Apoc. 17, 2.)
- mediare (late) 140, 12. (Apic. 3, 9; Pall. Mart. 10, 32.)
- opacare (=to obscure: Aug. only) 137, 13. (Mor. Cath. 1, 2.)
- perpetuare (rare) 36, 27. (Enn. ap. Non. 150, 30; Plaut. Ps. 1, 3, 72; Cic. Sull. 22, 64; Lampr. Alex. Sev. 6.)
- praesentare (p. c.) 43, 11; 129, 3; 140, 6; 263, 4. (Aur. Vict. V. I. 77; Hier. Ep. 82, 1.)
- sequestrare (late for sequestro dare) 44, 5; 143, 5. (Tert. Res. Carn. 27; Macr. Somn. Sc. 2, 14.)
- serenare (poet.) 147, 43; 263, 1. (Verg. A. 1, 255; Stat. Achill. 1, 120; Min. Fel. 32, 4; Claud. de Apono. 36.)
- sordidare (eccl.) 55, 18; 126, 9. (Sid. Ep. Carm. 23, 347; Lact. de Ira Dei 23, 28.)
- sublimare (a. and p. c.) 97, 1; 101, 2; 137, 9, 15; 151, 10; 157, 36; 199, 39. (Enn. ap. Non. 170, 11; Macr. S. 5, 124; Aur. Vict. Epit. 4; Vulg. 1 Reg. 2, 10; 1 Esdr. 9, 9; Job 22, 12; Ezech. 31, 10.)
- unire (p. c.) 140, 18; 137, 12. (Hier. Ep. 100, 12; Tert. Anim. 17; Dig. 39, 2, 15; Fulg. de Act. 13, 21; Sulp. Sev. Chron. 2, 43, 1.)
- verecundari (rare) 102, 1; 104, 14; 120, 1; 166, 9; 185, 29; 266, 4. (Cic. de Or. 2, 61, 249; Quint. 11, 3, 87.)

3. *Denominative Verbs from Adverbs.*

- propalare (from palam: late) 78, 2, 3. (Sid. Ep. 9, 11; Oros. 6, 5; Vulg. Hebr. 9, 8.)

4. *Denominative Verbs from Diminutives.*

These are at all times rare and not always easy to distinguish as coming from diminutives; but the following show unmistakable connection with diminutive nouns:

- flagellare (poet. from flagellum, dimin. of flagrum) 93, 8. (Ov. M. 3, 94; Mart. 4, 42, 7; Stat. Th. 10, 169; Vulg. Gen. 12, 17; Exod. 5, 14; Eccli. 30, 14; Matth. 10, 7, etc.)
- novellare (rare: from novella, a vine-shoot) 199, 39. (Suet. Dom. 7; Paul. Nol. Carm. 21, 659.)

5. *Denominative Verbs from Superlatives.*²⁹

These first appear in Latin in African writers and are used principally by them.³⁰ Augustine has only one but he makes frequent use of it:

intimare (announce: late) 55, 21; 57, 1; 65, 1; 82, 1, 31; 126, 6; 128, 1; 137, 18; 139, 3; 141, 10; 147, 19; 164, 1; 166, 18; 175, 2; 184A, 7. (Amm. 21, 11, 1; Treb. Gall. 16; Mart. Cap. 3, 274; Cod. 14, 3, 1.)

Except *unire*, all the verbs in the foregoing lists belong to the first conjugation, a phenomenon which has been remarked in Tertullian, Cyprian,³¹ Arnobius,³² and Jerome.³³

6. *Verbs in -escere.*

The inchoative or inceptive force which at one period was attached to these verbs seems neither to have been original with the suffix, except as applied to verbs of the second conjugation uncompounded with a preposition,³⁴ nor to have maintained itself when this mode of formation spread to derivatives from nouns and adjectives. In the latter case, its principal effect was the formation of intransitives with the idea of "becoming." "In the later *sermo plebeius* the distinction is still less marked, even the uncompounded derivatives of the second conjugation being used indiscriminately in place of simple intransitives. . . . The later popular speech is remarkably fertile in new formations . . . their prevalence is especially noticeable in the later African writers."³⁵ At a still later period, the suffix acquired a causative force. In addition to a number of classical forms, the following occur in the Letters:

arescere (= to pine away: eccl.) 102, 35; 185, 44; 199, 37.
(Vulg. Judith 6, 13; Luc. 21, 26; Marc. 9, 17.)
comgemescere (for *congemiscere*: eccl.) 87, 4; 264, 2. (Tert. Spect. 30; Prud. *στεφ.* 2, 41; Hier. in Is. 14, 51, 6.)

²⁹ Augustine uses no verbs from comparatives in the Letters but in Ep. 170, 9 *minorare* appears in a quotation.

³⁰ Goelzer (1), 175 and note. Bayard, 37.

³¹ Bayard, 35.

³² Gabarrou, 62.

³³ Goelzer (1), 173.

³⁴ Lindsay, 480.

³⁵ Cooper, 217, 218.

- contabescere (very rare) 73, 6; 140, 36. (Plaut. Merc. 1, 2, 62; Cic. Tusc. 3, 31, 75; Vulg. 2 Reg. 13, 20; Isai. 13, 7; Ezech. 4, 17; Zach. 14, 2.)
- contremescere (rare, poet.) 33, 6. (Lucr. 3, 835; Verg. A. 7, 515; Ov. M. 8, 761; Cic. de Or. 1, 26, 121; Vulg. Deut. 2, 25; 4 Reg. 19, 26; Psal. 17, 8; Jacob 2, 19.)
- detumescere (very rare) 112, 2; 118, 15. (Stat. Th. 3, 259; Petr. 109, 5.)
- dilucescere (rare, mostly poet.) 194, 20. (Luc. 5, 176; Cic. Cat. 3, 3; Hor. Ep. 1, 4; Vulg. 1 Reg. 29, 10, 4; 4 Reg. 10, 9.)
- exarescere (rare) 102, 35. (Plaut. Rud. 2, 7, 20; Varr. R. R. 1, 32; Caes. B. G. 3, 49, 5; Amm. 15, 8, 7.)
- grandescere (poet.) 104, 15; 137, 4. (Lucr. 1, 191; Pall. Jun. 2; Coll. 2, 20, 2.)
- horrescere (poet.) 199, 39. (Ov. F. 2, 502; Verg. G. 3, 199; Sen. Agam. 711.)
- inanescere (late) 164, 4. (Aug. de Mus. 6, 13; Amm. 23, 6, 86.)
- inardescere (poet.) 78, 12; 139, 3; 231, 4. (Verg. A. 8, 623; Hor. Ep. 3, 18; Sen. Herc. Oet. 251.)
- indormiscere (*ἄπαξ λεγόμενον*) 1, 2.
- intumescere (poet.) 185, 45. (Ov. F. 6, 700; Hor. Ep. 16, 52; Vulg. Gen. 38, 24; Deut. 17, 13; Josue 3, 16, etc.)
- inveterescere (form preferred by Aug. to *inveterascere*: mostly p. c.) 38, 2. (Tac. A. 11, 2, 4; Vulg. Psal. 6, 18; 2 Esdr. 9, 21.)
- lucescere (poet.) 36, 28. (Ter. Heaut. 3, 1, 1; Verg. E. 6, 37; Ov. F. 5, 417; Vulg. Matth. 28, 1.)
- patescere (poet.) 26, 1, 6; 82, 6. (Lucr. 5, 614; Verg. A. 2, 309; Tac. H. 4, 78.)
- pigrescere (late, except Pliny) 58, 3; 89, 6; 167, 2. (Plin. 18, 18, 47; Ambros. Virg. 17, 110; Mart. Cap. 1, 38.)
- praevalescere (rare) 137, 15. (Col. 5, 6, 17; Hier. Ep. 77, 2.)
- rarescere (poet.) 137, 4. (Lucr. 6, 214; Ov. M. 15, 246; Stat. S. 1, 2, 186.)
- silvescere (rare) 159, 2. (Cic. Sen. 15, 52; Col. 4, 11, 2; Arn. 3, p. 109.)
- sordescere (very rare) 118, 18. (Hor. Ep. 1, 20, 11; Gell. 4, 12, 1; Amm. 15, 13, 2; Vulg. Job 18, 2; Apoc. 22, 11.)
- surdescere (late) 157, 25. (Hier. in Eccle. 12, p. 400.)
- tenebrescere (eccl.) 140, 56, 57; 244, 1. (Hier. in Is. 5, 12, 10; Vulg. Eccli. 12, 2; Amos. 8, 9; Zach. 11, 17.)

telescere (= to grow careless: late) 130, 18. (Amm. 28, 1, 9; Vulg. Luc. 4, 29; Nemes. Ecl. 1, 13.)
 vanescere (poet.) 69, 2; 137, 1. (Cat. 64, 199; Ov. Tr. 1, 2, 107; Pers. 3, 13.)
 vilescere (late) 22, 7; 120, 5. (Hier. Ep. 77, 2; Sid. Ep. 7, 9; Paulin. Nol. Car. 22, 5.)

The African preference for forms in *-escere* over those in *-ascere*, *-iscere* is noticeable. Augustine uniformly chooses *-escere*, even at the risk of producing such singular forms as *inveterescere* and *congemescere*. His sole deviation from this usage is *indormiscere*, which coming from an *i*-verb seemed to require the ending *-iscere*.

7. Verbs in *-ficare*.

These verbs might be considered as compounds, inasmuch as the suffix *-ficare* is simply a disguised form of *facere*. The African writers, however, who used it so freely, seem to have treated it as a suffix, and to have added it to nouns and adjectives forming verbs of which the factitive value is diminished if not obscured. e. g. *damnificare* signified "injure," when *damnare* came to mean "condemned to everlasting punishment," *modificare* was used to mean "regulate" etc. Augustine shows a marked fondness for these verbs as he does for the parallel formations: adjectives in *-ficus* and nouns in *-ficio*.

beatificare (eccl.) 85, sal.; 140, 56; 164, 8; 184A, 6; 187, 35, 36. (Aug. Trin. 14, 14; Vulg. Eccl. 25, 32; Job 29, 11; Isai. 9, 16; Jacob 5, 11.)
clarificare (eccl.) 55, 25; 130, 22. (Lact. 3, 18; Sedul. 4, 173; Paulin. Nol. Carm. 26, 304.)
deificare (eccl.) 10, 2. (Cassiod. H. E. 7, 2; Civ. Dei 19, 23, 4.)
fructificare (late) 36, 4; 108, 2; 128, 2; 149, 9; 199, 45, 47, 50, 51. (Tert. Res. Car. 52; Calp. Ecl. 4, 91; Vulg. Eccl. 11, 24; Ezech. 17, 6; Marc. 4, 20; Rom. 7, 4.)
glorificare (eccl.) 55, 23; 93, 33; 130, 2; 140, 5; 177, 7; 187, 29; 194, 24; 217, 27. (Tert. Idol. 22; Prud. Hamart. fin.; Vulg. Exod. 14, 4; Levit. 10, 3; Psal. 14, 4; Prov. 4, 8, etc.)
honorificare (eccl.) 54, 4. (Lact. 7, 24; Vulg. Judith 12, 21; Psal. 36, 20; Eccl. 3, 5; Matth. 6, 2; Marc. 2, 12, etc.)
iustificare (eccl.) 36, 7; 78, 3; 82, passim; 93, passim; 140, 52, 71; 157, 6, 12; 177, 2, 14; 179, 3; 185, 37, 40; 186, 8, 20;

- 187, 29; 190, 11; 193, 6; 194, 6, 7, 8; 196, 3, 8; 214, 3.
 (Prud. Apoth. 881; Tert. adv. Marc. 19; Coripp. Laud.
 Justin. 2.)
- ludificare (a. c.) 102, 20. (Plaut. Mil. 2, 6, 15; Ter. Eun. 4. 3.)
- maestificare (late) 99, 1; 130, 4. (Sid. Ep. 13, 3; Mart. Cap.
 9, 888.)
- magnificare (=adore: eccl.) 93, 52; 217, 24. (Vulg. Gen. 12,
 2; Psal. 34, 3; Ezech. 38, 23.)
- mirificare (eccl.) 149, 6, 19. (Vulg. Psal. 17, 7.)
- modificare (class. in perfect, otherwise late) 118, 31; 187, 31.
 (App. Dogm. Plat. p. 18, 37; Front. Ep. ad M. Caes. 43.)
- mortificare (eccl.) 55, 24; 164, 2, 3, 18, 19, 20; 205, 8. (Tert.
 Res. Car. 37; Hier. in Gal. 3, 5, 16; Vulg. 1 Reg. 2, 6;
 Psal. 36, 32; Prov. 19, 16; 2 Cor. 6, 9, etc.)
- sanctificare (eccl.) 35, 3, 5; 36, 5; 89, 5; 105, 12; 149, 16;
 187, 21; 188, 9. (Hier. Ep. 120, 12; Prud. Cath. 3, 15;
 Tert. Or. 3; Vulg. very freq. Gen. 2, 3 to Apoc. 22, 11.)
- turificare (rare and late) 87, 2. (Cyp. Ep. 55.)
- vivificare (eccl.) 140, 17, 21, 24; 145, 3; 157, 15, 20; 164, pas-
 sim; 166, 21, 24; 177, 7, 8, 14; 169, 10; 185, 46; 186, 9;
 193, 10; 205, 11; 217, 11; 263, 4. (Prud. Apoth. 234;
 Tert. adv. Val. 14; Paulin. Nol. Carm. 26, 207; Vulg.
 freq. 1 Reg. 2 to 1 Petr. 3, 18.)

The large proportion of ecclesiastical words in *-ficare* shows the convenience this termination was to the founders of the new religious vocabulary. St. Jerome however by his supercilious reference to such words as "*portenta verborum*" (Ep. 106) proves himself an exception to this rule.

8. *Frequentative Verbs.*

Unlike the verbs in *-escere* and *-ficare*, the frequentatives, including so-called iteratives and intensives, are more numerous in early than in late Latin. Where they appear in post-classical writers they are frequently evidence of that deliberate archaism which marks the *elocutio novella*. The African writers especially affected them, and besides reviving many obsolete forms, invented some new ones. They tend to lose their frequentative force and to sink to the level of the simple verb. Augustine is rather conservative in his choice of them, as the following list shows:

- acceptare (rare) 76, 4; 173, 8. (Plaut. Ps. 2, 2, 32; Quint.
 12, 7, 9; Curt. 4, 6, 5; Dig. 34, 1, 9; Vulg. Psal. 55, 21.)

- actitare (rare, juristic) 7, 3, 7. (Suet. Galb. 3; Cic. Brut. 70; Tac. H. 3, 62.)
- crepitare (mostly poet.) 132. (Plaut. Rud. 2, 6, 52; Lucr. 5, 746; Ov. M. 11, 652.)
- defensitare (Cic. only) 118, 17; 157, 4. (Cic. Ac. 2, 22; Brut. 26, 100; Off. 1, 33.)
- flatare (late) 55, 21. (Arnob. 2, p. 69.)
- iactitare (very rare) 73, 10; 93, 17; 102, 32. (Liv. 7, 2, 11; Phaedr. 2, 5, 16; Hier. in Ezech. 9, 29, 3.)
- vegetare (late) 31, 2; 55, 21, 23; 130, 7; 144, 1; 145, 7; 159, 5. (Apul. de Mundo, p. 61, 36; Prud. Ham. 448; Vulg. Gen. 9, 15.)

9. *Peculiar Forms.*

The following verbs belong to no special group, but deserve attention for different reasons:

- beare (very rare except in perf. part.) 150. (Plaut. Am. 2, 2, 12; Ter. Eun. 2, 2, 47; Hor. C. 4, 8, 29.)
- fraglare (collateral form of fragrare) 27, 2. (Diacont. Carm. 10, 287.) Fragrare occurs in 186, 39.
- praevaricare (active form: late) 157, 15 (6 times). (Aug. Tract. in Joan. 99; Prisc. 8, 6, 29.)
- passive form in 157, 15. (Vulg. freq. Levit. 5, 15 to Act. 1, 25.)
- propinquare (poet. for appropinquare) 122, 2; 140, 57; 187, 17, 19; 193, 2; 197, 4; 199, passim; 208. (Verg. A. 5, 185; Stat. Th. 10, 385; Sil. 2, 281; Vulg. Judic. 19, 9; Eccli. 35, 20; Isai. 41.)

10. *Participial Adjectives.*

These are adjectives, mostly negative, of participial form and meaning, for which no verb exists. As they have a verbal force, their proper place seems to be here, at the end of the section on verbs.

- cordatus (a. and p. c.) 87, 5; 93, 20; 143, 3. (Enn. ap. Cic. Tusc. 1, 9, 18; Claud. 12, 2, 7; Vulg. Job 34, 10.)
- hilaratus (rare) 128, 1. (Cic. N. D. 2, 40, 102; Plin. 36, 54.)
- immaculatus (poet.) 36, 24; 187, 29. (Amm. 19, 2, 9; Lact. 6, 2, 13; Vulg. freq. Exod. 29, 1 to Judae 24.)
- impacatus (poet.) 105, 1; 173, 10. (Verg. G. 3, 408; Stat. S. 5, 1, 137.)

- imperturbatus (very rare) 220, 2. (Ov. Ib. 562; Sen. Ep. 73.)
 incompositus (= simple: eccl.) 26, 4. (Ambros. Hexaem. 1, 7,
 25; Boeth. Inst. Arith. 1, 17; Vulg. Rom. 1, 37.)
 inculpatus (p. c.) 166, 19, 27; 209, 6. (Gell. 14, 2, 4.)
 indebitus (poet. and late) 190, 9; 194, 5. (Verg. A. 6, 66;
 Ov. H. 16, 9; Dig. 12, 6, 65.)
 indisciplinatus (eccl.) 35, 2; 185, 7, 21. (Cyp. Ep. 62.)
 indispositus (very rare) 59, 1. (Tac. H. 2, 68.)
 inemendatus (late) 153, 3. (Hier. in Ezech. 40, 5; Hilar. in
 Matth. 22, 6; Serv. Verg. A. 1, 565.)
 inexpressus (ἀπαξ λεγόμενον) 118, 2.
 infalsatus (Aug. only) 141, 2. (Cont. Faust. 3, 4.)
 ingenitus (= unbegotten: eccl.) 238, 2, 3, 4, 5, 6, 7. (Arn. 1,
 31; Ambros. de Incarn. Dom. 7, 7, 9; Paulin. Nol. Carm.
 1, 227.)
 insensatus (eccl.) 93, 20, 51; 102, 18. (Tert. adv. Marc. 4, 43;
 Vulg. Sap. 54; Eccli. 16, 20; 2 Macc. 11, 13; Galat. 3, 1.)
 liciatus (Aug. only) 102, 5. (Civ. Dei 22, 14.)

Augustine has also contributed two other words of this form to the language, neither of which occur in the Letters. They are *situatus* (ad Fr. Erem. Sermon. 37) and *uxoratus* (Sermon. 116, 4 Mai).

iv. ADVERBS.

The use of adverbs is one of the most distinctive marks of an author's style. A bombastic and pleonastic diction will be found to abound in them, a serious style makes but a chastened use of them. This is especially true of Latin, where a good choice of terminations exists, and where a word needs little manipulation to turn it into an almost indispensable adverb. We find the most extended use of them in colloquial and late Latin, where the desire for emphasis is particularly strong. Adjectives which have lost their original force are given a fresh impetus by being attached to an adverb; participles are treated in the same way; the adverb is usually one in *-ter*. This peculiarity, together with an exaggerated use of superlatives and of intensive pronouns, is one of the features of late Latin which most attracts the attention of a reader fresh from the more restrained diction of the classical period.

Augustine shows this tendency in a marked degree in the Letters, using adverbs with extraordinary freedom, inventing new ones where none existed to express his meaning, joining them in

pairs and groups, as he does his adjectives, and achieving thereby an impetuosity and vivacity of style quite in keeping with the Punic exuberance of the school to which he belonged.

In the following lists only adverbs of manner of rare or non-classical or poetic form will be noted, but it must be born in mind that Augustine uses classical adverbs as well as non-classical ones with great profusion and often in unusual combinations. Adverbs of time, place and degree appear in numbers but present no signal peculiarities.

1. *Adverbs in -fariam.*

This is an extremely rare termination, showing sometimes a parallel formation *-farie*. Only one example of it occurs in the Letters:

omnifariam³⁶ (p. c.) 147, 43. (App. de Deo Socr. prol.; Gell. 12, 13, 20; Tert. Pud. 19; Macr. S. 7, 13; Capitol. M. Aur. 11.)

2. *Adverbs in -im.*

This termination, an original accusative singular form, was more common in early Latin than in the classical or even post-classical periods. Its comparative frequency in the popular speech is an instance of the retention of archaisms in the sermo plebeius. Augustine has in the Letters 15 classical forms in *-im* and the following non-classical:

adfati³⁷ (mostly a. c. and rare) 130, 7. (Sall. J. 43; Plaut. Poen. 3, 1, 31; App. M. 9, p. 221.)

alternatim (a. and p. c.) 29, 11; 137, 16. (Claud. Quad. ap. Non. p. 76, 10; Amm. 29, 2, 8; Boeth. Inst. Arith. 1, 20; Mart. Cap. 1, 18.)

contextim (p. c. except Plin.) 147, 37. (Plin. 10, 43, 74; Aug. Consens. Evang. 3, 1.)

continuatim (late) 147, 48. (Oros. 4, 5, 10; Boeth. Inst. Arith. 2, 43; Ven. Fort. Vit. Germ. 38.)

3. *Adverbs in -o.*

This is an ablative ending, which formed a number of adverbs

³⁶ Ex analogia adverbii multifariam Afri finxerunt omnifariam." Hoppe, 70.

³⁷ Cf. Priscian, 15, 4, 19, "a fatu adfatim vel magis a Graeco ἀφάρως, id est abunde, unde et corripitur *fa*."

in the ante-classical and classical periods. Later Latin often produced parallel forms of the same words in *-e* and *-um* or *-im*, e. g. *perpetuo* (class.), *perpetuum* (p. a.), *perpetue* (p. c.); *occulto* (a. c.), *occulte* (class.), *occultim* (p. c.). Augustine seems to prefer the classical form of such adverbs, which however he uses sparingly.

- clanculo* (p. c. accessory form of *clanculum*, an exception to Augustine's preference for classical forms) 153, 25.
(App. M. 3, p. 133; Macr. S. 5, 18; Amm. 21, 12, 13.)
- diluculo* (rare) 102, 36. (Cic. Ep. Att. 16, 13, 1; Afran. ap. Charis. 2, 13, p. 192; Vulg. freq. Exod. 8, 20 to Joan. 8, 2.)
- serio* (a. c.) 73, 8; 82, 2. (Plaut. Am. 3, 2, 25; Ter. Heaut. 3, 2, 30; Naev. ap. Charis. p. 195.)
- superfluo* (late) 89, 8; 93, 16; 166, 4, 8. (Mart. Cap. 6, 576; Hier. Ep. 130, 19; Serv. ad Verg. A. 1, 2; Salv. de Gub. Dei 6, 1, 3; Boeth. Art. Geom. p. 403.)

4. *Adverbs in -ter.*

This category includes by far the largest number of adverbs occurring in the Letters, whether in the form *-iter* added to adjective stems or *-ter* appended to participial stems. The adjective stems usually chosen for this formation are consonant or *-i*-stems. Where *o*-stems occur, they are regarded as irregular.³⁸ Augustine has two *o*-stem derivatives, *inhumaniter* and *sinceriter*. The suffix *-ter* is especially frequent in colloquial and late Latin, but a large number of classical adverbs of this termination (108) are found in the Letters.

- admirabiliter* (rare) 147, 19. (Cic. N. D. 2, 53, 132; Att. 5, 14, 2.)
- aequanimiter* (late) 63, 3. (Tert. Patient. 89; Ambros. Off. 1, 48, 23; Amm. 19, 10, 3; Hier. in Psal. 33; Rufin. Apol. 1, 7; Sid. Ep. 3, 9, 2; Sym. Ep. 4, 10; Sulp. Sev. Dial. 1, 21, 5; Ven. Fort. 10, 4, 4; Oros. Hist. 4, 5, 4; Macr. S. 2, 4.)
- aspernanter* (late) 100, 2; 217, 1. (Amm. 31, 4, 3; Sid. Ep. 7, 2, 4; Cass. Conl. 14, 13, 3.)
- carналiter* (eccl.) 34, 3; 104, 10; 120, 14; 130, 22; 157, 11, 12; 188, 6; 196, 7, 10, 16; 217, 16; 237, 4. (Tert. Bapt. 7; Hier. Ep. 54, 9; Prud. Apoth. 436.)

³⁸ Goelzer (1), 200.

- competenter (late) 140, 18. (App. Asclep. 11, p. 296; Amm. 31, 2, 2; Sid. Ep. 2, 9, 6; Cyp. de Sing. Cler. 13; Prud. Perist. 16, 118; Ennod. Dict. 12, 2.)
- coniugaliter (eccl.) 157, 39. (Jul. Val. 1, 10.)
- consequenter (late) 29, 2; 36, 13; 43, 22; 54, 6; 55, 33; 96, 2; 108, 11; 140, passim; 142, 2; 147, 22, 29, 35; 157, 7; 162, 7; 185, 49; 187, 39; 190, 7; 194, 20; 202A, 12; 238, 4, 11. (App. M. 9, 21, p. 633; Ulp. Dig. 10, 2, 18; Hier. Ep. 22, 1, 3.)
- continenter (= continently: eccl.) 130, 11; 140, 83; 220, 12; 262, 4. (Cyp. Ep. 4, 1.)
- convertibiliter (Aug. only) 169, 7. (Music. 5, 3.)
- corporaliter (late except Petronius) 31, 5; 55, 18; 60, 1; 73, 7; 84, 1; 92, 5; 118, 24; 147, 7, 8, 9; 185, 11, 12; 188, 3; 238, 15. (Dig. 41, 2, 1; Arn. 5, p. 168; Hier. Ep. 120, 2; Hilar. Trin. 8, 17.)
- criminaliter (late) 185, 6. (Dig. 47, 2.)
- damnabiliter (Aug. only) 82, 20; 98, 5.
- decenter (poet.) 82, 13; 102, 33; 130, 12. (Hor. A. P. 92; Tibull. 3, 8, 14; Ov. A. A. 3, 291; Capitol. Ver. 2, 9; Ennod. Ep. 3, 18, 2.)
- delectabiliter (late) 155, 4. (Gell. 13, 24, 17; Claud. Mamert. 1, 23.)
- desiderabiliter (Aug. only) 149, 1; 188, 8.
- desideranter (late) 194, 52. (Cassiod. Var. 1, 4; Ven. Fort. Vit. Hil. 1, 13.)
- desperanter (once only, in Cicero) 140, 75. (Ep. Att. 14, 18, 3.)
- detestabiliter (eccl.) 202A, 18. (Lact. 5, 10, 7.)
- dignanter (eccl.) 137, 8. (Ambros. Ep. 2, 1, 20; Hier. Ep. 26, 6; Rufin. Orig. in Rom. 4, 5; Sid. Ep. 4, 7, 2; Cass. Conl. 11, 5; Ennod. Ep. 7, 2, 3.)
- execrabiliter (*ἄπαξ λεγόμενον* in positive) 35, 2 (comp. Conf. 8, 7.)
- exitibiliter (Aug. only) 138, 3. (Civ. Dei 1, 17.)
- ferventer (mostly eccl.) 151, 9. (Cael. ap. Cic. Fam. 8, 8, 2; Ven. Fort. 10, 3, 4.)
- fiducialiter (eccl.) 147, 47. (Vulg. Psal. 11, 6; Prov. 3, 23; Eccli. 6, 11; Act. 9, 27.)
- fragiliter (*ἄπαξ λεγόμενον*) 150.
- gratanter (late) 171; 219, 3. (Aurel. Vict. Ep. 12, 3; Cassiod.

- Inst. Div. 23; Treb. Poll. 12, 1; Amm. 16, 10, 21; Symm. Ep. 7, 76.)
- hilariter (eccl.) 73, 9; 142, 4; 268, 3. (Civ. Dei 5, 26; Vulg. Sap. 6, 17.)
- honorabiliter (late) 96, 1; 100, 2; 130, 29. (Capitol. Macr. 4, 3; Amm. 29, 2, 11.)
- imaginaliter (Aug. only) 102, 7. (Genes. ad Lit. 12, 5, 6.)
- imbecilliter ³⁹ (ἄπαξ λεγόμενον) 120, 6.
- immaniter (late) 27, 1; 78, 6; 153, 19; 185, 27; 250, 2. (Gell. 1, 26, 8; Amm. 18, 7, 4.)
- immobiliter (eccl.) 118, 32. (Cass. in Psal. 99; Prosper in Psal. 118; Chalcid. Tim. 1913, 77; Claud. Mam. de Sit. Anim. 1, 18; Cass. Conl. 6, 9, 1.)
- immortaliter (Cic. and Aug. only) 120, 19; 148, 3. (Cic. Ep. ad Q. Fr. 3, 1, 3; Aug. Conf. 4, 2; de Cat. Rud. 23, 42.)
- immutabiliter (late) 187, 19. (App. de Mund. 36.)
- improbabiliter (eccl.) 153, 14; 199, 46. (Sid. Ep. 1, 11, 13; Rufin. H. E. 7, 1, 3.)
- imputribiliter (ἄπαξ λεγόμενον) 27, 2.
- incommutabiliter (eccl.) 102, 1; 120, 19; 137, 12; 140, 6; 147, 22, 47; 148, 15; 169, 7; 242, 1; 257. (Claud. Mam. de Stat. Anim. 3, 8; Cass. in Psal. 23, 6.)
- incomparabiliter (eccl.) 38, 2; 40, 7, 26; 120, 20; 130, 30; 147, 45; 150; 172, 45; 228, 5; 257. (Hier. Ep. 67, 7; Alcim. Avit. con. Arr. 30.)
- incongruenter (eccl.) 93, 38; 118, 8; 147, 8. (Tert. Bapt. 19; Cass. Conl. 8, 21.)
- inconvenienter (eccl.) 55, 22; 102, 1; 140, 66; 166, 6; 175, 3; 187, 37. (Rufin. Orig. in Rom. 3, 8; Chalc. Tim. 138; Hilar. Ep. ad Galat. 29.)
- incorporaliter (eccl.) 118, 27; 147, 37, 38; 148, 3. (Tert. ad Nat. 2, 12; Ambros. Ep. 9; Claud. Mam. 1, 11; Eugipp. Exc. 101; Hilar. in Psal. 132, 4.)
- incunctanter (late) 26, 5; 44, 2; 147, 40. (Dig. 40, 2, 20; Cyp. de Laps. 35; Lact. 1, 15; Hier. in Is. 12, 43, 1; Ennod. Ep. 5, 5, 2; Aurel. Vict. Orig. 13, 1; Oros. 3, 2, 6; Mart. Cap. 2, 105.)
- indesinenter (eccl.) 248, 1. (Cyp. Ep. 66, 9; Hier. Ep. 117;

³⁹ Forcellini notes of this word: "Usu tantum in gradu comparativo notum."

- Rufin. Orig. Prin. 2, 6, 6; Sid. Ep. 1, 8, 2; Cass. Inst. 1, 1, 5; Ennod. 6, 23, 3; Vulg. Hebr. 10, 1.)
- indignanter (late) 238, 8. (Amm. 15, 1, 3; Arn. 3, 7; Rufin. Apol. 2, 29.)
- ineffabiliter (eccl.) 27, 2; 31, 4; 64, 1; 120, 10, 13, 14; 139, 3; 147, 42; 148, 5; 238, 13. (Hier. in Joel 2, 12; Cass. Conl. 9, 25; Alcim. Avit. con. Arr. 15.)
- inexplicabiliter (eccl.) 118, 16. (Rustic. con. Aceph. Migne, p. 1243.)
- infatigabiliter (eccl.) 27, 2; 89, 1. (Ven. Fort. 8, 12, 9; Cass. Inst. 5, 7, 2; Conl. 1, 2.)
- inhianter (eccl.) 147, 20. (Conf. 9, 8; Greg. in 1 Reg. 5, 4, 37.)
- inhumaniter (Cicero and Aug. only) 153, 19. (Cic. Verr. 1, 52, 138; Q. Fr. 3, 1, 6.)
- innocenter (Quint. and Aug. only) 220, 12. (Quint. 7, 4, 18.)
- innumerabiliter (Lucr., Cic. and Aug. only) 55, 35; 118, 12, 30. (Lucr. 5, 274; Cic. de Or. 3, 52, 201; de Div. 1, 14, 25.)
- inrationabiliter (late) 120, 2, 5. (Lact. Ep. 52, 5; Tert. de Poen. 1; Hier. adv. Lucif. 4; Amm. 19, 10, 1; Prisc. 1, 7, 42; Sulp. Sev. Dial. 2, 4, 9; Cael. Aur. Acut. 2, 37, 199; Hilar. de Synod. 71.)
- inreparabiliter (Aug. only) 82, 20. (con. Faust. 15, 13.)
- inrevocabilititer (late except Sen.) 140, 61. (Sen. Q. N. 2, 35, 2; Cass. Conl. 5, 12, 2.)
- inridenter (late) 138, 13; 148, 4; 232, 2. (Civ. Dei 20, 30; Laber. Comin. 3 ap. Char. 2, p. 181; Januar. Nepot. 9, 22.)
- inseparabiliter (late) 11, 4; 84, 1; 120, 17; 169, 5, 6; 205, 9; 238, 12, 13; 241, 2. (Lact. 3, 11, 14; Macrobian. Somn. Sc. 1, 22; Hier. Did. S. S. 4; Chalc. Tim. 292; Hilar. Trin. 8, 17.)
- insonabiliter (*ἄπαξ λεγόμενον*) 147, 37.
- intelligibiliter (eccl.) 13, 2, 3; 118, 27; 120, 10. (Chalc. Tim. 137; Mar. Viet. adv. Arium 1, 26.)
- intolerabiliter (rare) 43, 24; 93, 48. (Col. 1, 4, 9; Mythog. Vatic. 1, 198.)
- invisibiliter (eccl.) 147, 37; 148, 6; 220, 10. (App. de Mund. p. 71; Cod. Th. 6, 7, 3; Sulp. Sev. Dial. 3, 10; Tert. adv. Val. 14.)
- iugiter (late) 93, 43. (Auson. Par. 19, 4; Vulg. Exod. 29, 38; Levit. 24, 2; Num. 9, 16; 1 Reg. 1, 22, etc.)

- latrocinanter (*ἄπας λεγόμενον*) 35, 3.
- localiter (late) 149, 11, 11. (Tert. Pall. 2; Amm. 19, 12, 3; Hier. in Ephes. 2, 4, 9; Cass. Var. 1, 35.)
- longanimiter (eccl.) 147, 34. (Cass. H. E. 10, 33; Fulg. Ep. ad Venant.; Vulg. Hebr. 6, 15.)
- mendaciter (eccl.) 40, 5; 82, 7; 108, 13, 16; 130, 25; 139, 7; 194, 46; 217, 8; 259, 5. (Hier. in Jerem. ad 15, 17; Sol. 1, 87; Vulg. Jerem. 7, 9; Ezech. 13, 22; Zach. 5, 4.)
- misericorditer (a. c. and late) 31, 5; 40, 6; 82, 26, 28, 29; 91, 9; 137, 9, 20; 138, 14; 139, 2; 140, 74; 153, 8; 157, 36, 37; 173, 2; 210, 1; 211, 11; 264, 2; 268, 2. (Claud. Quad. Frag. 88; Lact. 6, 18, 9; Cass. con. Nestor. 1, 5, 6; Ennod. Ep. 6, 1, 3.)
- mortaliter (eccl.) 102, 17. (Rufin. Interp. Joseph. Antiq. 8, 15.)
- obedienter (rare out of Livy) 166, 2, 27; 169, 12; 217, 6; 262, 8. (Liv. 3, 39, 1; Curt. 4, 1, 5; Civ. Dei 14, 23.)
- originaliter (Aug. only) 166, 12; 190, 5; 194, 20, 39; 202A, 12, 18. (Trin. 39; Retract. 1, 15.)
- parricidaliter (late) 34, 3. (Lampr. Alex. Sev. 1, 7.)
- partiliter (eccl.) 140, 6. (Arn. 1, 12; Iren. 2, 17, 2; Firm. Math. 1, 5; Cael. Aur. Acut. 2, 10, 65.)
- pervicaciter (eccl.) 93, 14. (Sid. Ep. 7, 14, 2; Claud. Mam. 3, 10; Ulp. Dig. 26, 10, 3.)
- praetereunter (Aug. only) 9, 4. (Tract. in Joan. 118.)
- proficienter (eccl.) 215, 8. (Prosp. Ac. in Psal. 120, 5; Cass. in Psal. 133, 2; Hilar. Trin. 1, 22.)
- rationabiliter (late) 17, 2; 120, 33; 147, 25; 170, 6, 9; 187, 24. (Hier. Ep. 39, 3; App. Dogm. Plat. 1; Macr. Somn. Sc. 2, 11, 17; Amm. 20, 4, 8; Lact. Ep. 61, 17.)
- reverenter (late except Plin.) 262, 8. (Plin. Ep. 3, 21, 5; Amm. 16, 12, 41; Auson. Epigr. 2, 7.)
- saeculariter (eccl.) 27, 5. (Cyp. Fest. 3, 36.)
- seminaliter (late) 190, 15. (Claud. Mam. Stat. Anim. 1, 21; Interpr. Iren. Haeres. 1, 8, 5; 14, 2.)
- sinceriter (late) 104, 10; 140, 45; 142, 4; 189, 1; 224, 3; 231, 4; 236, sal.; 256. (Gell. 13, 16, 1; Cyp. Rebapt. 6; Ennod. Ep. 8, 12, 1; Hilar. de Syn. 38; Vulg. Tobiae 3, 5.)
- solemniter (very rare) 29, 4; 175, 1. (App. 3, 11, p. 193; Just. 12, 13, 6; Dig. 12, 2, 3.)
- spiritaliter (eccl.) 26, 6; 34, 3; 98, 3; 147, 46; 148, 13; 157, 11, 12; 188, 6; 190, 23; 196, 5, 10, 16; 199, 32, 34; 220, 10;

- 228, 14; 237, 4. (Tert. Bapt. 4; Cyp. Ep. 63, 15; Sid. Ep. 8, 14, 4; Hier. in Is. 1, 2, 4; Cass. Inst. 1, 8; Hilar. in Matth. 9, 3.)
- suffieienter (late except Plin.) 36, 25, 28; 148, 8; 166, 20; 169, 12; 202A, 48; 265, 8. (Hier. Ep. 123, 6; Cass. Inst. 5, 1; Sid. Ep. 2, 1, 2; Dig. 7, 1, 15; Vulg. Nahum 2, 12; Aur. Vict. Epit. 20, 7.)
- temperanter (late except Tac.) 93, 8; 102, 35; 137, 20; 140, 66; 155, 12; 244, 2. (Tac. A. 4, 33; 15, 29; Amm. 14, 10, 15.)
- temporaliter (eccl.) 55, 28; 58, 1; 120, 7; 140, 13; 147, 25; 157, 13, 20; 166, 13; 169, 11; 243, 3. (Tert. adv. Jud. 2; Claud. Mam. 1, 3; Paulin. Nol. Ep. 23, 15.)
- terribiliter (eccl.) 78, 3; 134, 2; 185, 12; 214, 7. (Arn. 2, 20; Hilar. in Ps. 138, 27; Vulg. Psal. 138, 14.)
- transeunter (eccl.) 12. (Amm. 28, 1, 14.)
- umbraliter (eccl.) 149, 25; 177, 39. (Gaudent. Brix. Serm. 4, 6.)
- unanimiter (late) 211, 6. (Tert. Patient. 1; Oros. Hist. 4, 6, 25; Arn. 1, 54; Vulg. Judith 4, 10; Psal. 82, 6; Act. 1, 14.)
- universaliter (late) 190, 22. (Boeth. Inst. Arith. 2, 46; Cass. Conl. 13, 7, 2; Vincent. Lerin. Commonit. 3.)
- venerabiliter (late) 37, 1; 62, 2; 65, 2; 101, sal.; 115, sal.; 190, sal.; 211, 4; 236, sal. (Val. Max. 5, 1, 5; Macr. S. 7, 11, 10; Auson. Parent. Praef.)
- veraciter (eccl.) 28, 4; 47, 2; 73, 4; 82, 15, 19; 85, 1; et passim to 257, 5. (Ambros. Ep. 17, 1; Cass. Conl. 1, 14.)
- verisimiliter (p. c.) 13, 2. (App. Apol.)
- visibiliter (eccl.) 78, 3; 140, 7; 147, 48. (Ambros. in Luc. 6, 86; Claud. Mam. 2, 5; Cass. Conl. 2, 11, 5; Paulin. Nol. Ep. 20, 3; Mar. Vict. Hymn. de Trin. 3.)
- vivaciter (late) 215, 2. (Fulg. Myth. 1, praef. 22.)
- vulgariter (rare and late except Plin.) 19. (Plin. N. H. 8, 4, 5; Oros. 7, 43, 5; Aurel. Vict. Epit. 9, 10.)

From the number (97) of late and rare words comprised in the foregoing list, it may be seen that in his use of adverbs more than of any other part of speech Augustine shows evidence of the influence of his age and country on his vocabulary. In spite of his prolonged and serious classical training, in spite of the

years spent in teaching rhetoric, in spite even of his fastidious taste in the choice of words, he cannot resist the impulse to indulge in new adverbs, or unusual or even bizarre adverbs. Some of these he finds it necessary to qualify, either to apologize for his neologism or to explain it, as when he prefixes quasi to transeunter (12) and "translato verbo usus" to umbraliter (187, 39). Fifteen of the above words represent Augustine's own activity in the fashioning of adverbs, of which the five ἄπαξ λεγόμενα need cause no surprise, considering their highly particularized meaning.

5. *Adverbs in -e.*

This termination presents nothing especially noteworthy, being a usual and frequent one. Augustine has, however, a number of non-classical forms, some of them his own contributions to the language.

- acutule (Aug. only) 205, 4. (Conf. 3, 71.)
- adulatorie (ἄπαξ λεγόμενον) 21, 1.
- anniversarie (ἄπαξ λεγόμενον) 54, 10.
- calumniose (late) 141, 11; 138, 9. (Dig. 46, 5, 7.)
- christiane (eccl.) 157, 39. (Hier. Ep. 105, 4.)
- circumspecte (late) 147, 24. (Gell. 1, 5, 2; Amm. 27, 3, 14; Dig. 4, 4, 7.)
- confuse (rare out of Cic.) 170, 5. (Cic. Inv. 1, 30, 49; Gell. 14, 2, 17; Auct. Her. 4, 47, 60.)
- congrue (late) 236, 3. (Paul. Sent. 2, 3; Mart. Cap. 6, 601; Ven. Fort. 11, 15, 2.)
- contentiose (eccl.) 53, 5. (Tert. adv. Jovin. 2, 10; Vulg. Deut. 31, 27; Hier. Ep. 106, 55.)
- conviciose (rare and late) 126, 9. (Schol. Hor. Sat. 1, 5, 65; Aug. Sermon. 125, 81.)
- debite (eccl.) 194, 40. (Ps.-Prosp. Nat. Gent. 2, 1; Gaudent. Sermon. Praef. p. 837; Nicet. Spir. 18; Ennod. Ep. 3, 72, 76.)
- definitive (eccl.) 47. (Tert. Carn. Chr. 18; Cacl. Aur. Acut. 1, praef.)
- desperate (Aug. only) 53, 1; 56, 2.
- disiuncte (rare and late) 170, 5. (Fest. p. 292, 5.)
- dispensative (eccl.) 82, 21, 19. (Hier. Ep. 112, 14.)
- erudite (rare in positive) 149, 16. (Gell. 18, 5.)
- expresse (rare in positive) 88, 11; 226, 1. (Plin. Ep. 2, 14; Auct. ad Her. 4, 7.)

- fastidiose (very rare out of Cic.) 226, 1. (Cic. Plane. 27, 65; Petr. 13; Auson. Par. praef. 1.)
- inconcusse (late) 66, 1; 147, 35; 148, 15; 169, 13; 190, 39. (Hier. Interpr. Orig. in Is. Hom. 7, 2; Cod. Th. 11, 61, 6.)
- incongrue (late) 40, 5; 118, 24. (Macr. S. 5, 13, 31; Hier. Ep. 67, 5.)
- indubie (late) 167, 6. (Mar. Vict. Com. in Gen. 3, 568; Hilar. Ep. ad Gal. 2; Claud. Mam. Stat. Anim. 1, 16.)
- infime (*ἄπαξ λεγόμενον*) 18, 2.
- infructuose (eccl.) 40, 6; 78, 7; 164, 13. (Hier. Ep. 12, 16.)
- inlicite (late) 54, 5; 87, 9; 130, 22; 209, 7. (Dig. 32, 1, 11; 48, 5, 38; 49, 16, 9.)
- innoxie (= innocently: p. c.) 10, 1. (Min. Fel. Oct. 33.)
- licite (late) 125, 3; 153, 26; 187, 31; 237, 31. (Dig. 30, 114, 5; Hier. Ep. 48, 15.)
- manifeste (late for manifesto) 55, 22. (Sulp. Sev. Chron. 2, 7, 5; Dig. 50, 16, 243; Paul. Sent. 3, 6, 60; Vulg. 1 Esdr. 4, 18; Tobiae 2, 22; Esth. 16, 10; Psal. 49, 3.)
- medie (once in Tac. otherwise late) 18, 2. (Tac. H. 1, 19; App. Dogm. Plat. 2, p. 22; Eutr. 7, 13; Lact. 6, 15.)
- mystice (eccl.) 55, 12; 199, 10. (Ambros. in Luc. 7, 9; Sol. 32; Hier. in Is. 4, 11, 10.)
- pacifice (late) 33, 6; 88, 7, 10; 108, 13. (Cypr. Ep. 41; Vulg. Gen. 26, 31; 1 Par. 12, 17; 1 Reg. 25, 5; 2 Macc. 10, 12, etc.)
- paterne (*ἄπαξ λεγόμενον*) 37, 3.
- perfunctorie (late) 21, 1; 217, 6. (Cod. Th. 12, 3, 2.)
- praepropere (rare) 43, 8; 127, 9. (Plaut. Mil. 2, 4, 10; Liv. 27, 23, 10; Quint. 12, 6, 2.)
- propheticæ (eccl.) 82, 25; 140, 5, 34. (Tert. Mon. 4; Hier. Ep. 34, 3.)
- sacrate (eccl.) 55, 13; 235, 2. (Hier. in Sophon. 3, 8; Aug. Doctr. Chr. 2, 16.)
- sempiternæ (a. and p. c. for sempiterno) 238, 13. (Pac. ap. Non. 170, 20; Claud. Mam. Stat. An. 1, 3.)
- serie (p. c. for serio) 17, 1. (Aur. Vict. Epit. 15.)
- tropice (late) 140, 38. (Claud. Mam. Stat. An. 1, 3, 4; Aug. Genes. ad Lit. 4, 9.)
- vane (p. c.) 102, 32. (Tert. Apol. 49; App. Mag. p. 300, 41; Vulg. 4 Reg. 17, 15; Psal. 38, 12; Isai. 30, 7; Zach. 10, 2.)

ventose (late) 112, 3. (App. M. 10, p. 248, 22.)
 veridice (late) 17, 1. (Amm. 31, 1, 2.)
 volupe ⁴⁰ (Ms. form of volup: a. c.) 3, 5. (Plaut. Am. 3, 3, 3;
 Rud. 4, 4, 132, etc.)

6. *Miscellaneous Adverbs.*

germanitus (a. and p. c.) 140, 79; 186, sal. (Non. 118, 14;
 Pompon. ap. Non. 1, 1; Aug. Conf. 3, 2, 3.)
 nullatenus (late for minime) 138, 4. (Mart. Cap. 2, 135; Claud.
 Mam. 1, 14; Cass. Var. 3, 4; Fulgent. Myth. 2; Sid. Ep.
 6, 14, 2.)
 quantocius (late) 124, 2. (Claud. Mam. Act. ad Jul. 2; Lact.
 Mort. Pers. 48, 10; Vulg. Gen. 45, 19.)
 quotlibet (very rare) 199, 16. (Hyg. Astron. 1, 6.)
 quaquaversum (p. c.) 140, 62; 175, 3. (App. M. 4, 6, p. 247;
 Sid. Ep. 9, 3.)
 perparum (late) 102, 37. (Veg. Vet. 3, 3.)
 frequentatum (Aug. only) 104, 2, 3.

Augustine seems to use this word instead of *saepe*. In both instances it occurs in the same setting:

“addis me frequentatum in litteris nosse quod mors . . . auferat sensum.” 104, 2.

“in qua tu arbitraris et frequentatum in litteris iam mones aeternam posse esse calamitatem.” 102, 3.

To the above may be added two prepositional phrases used adverbially by Augustine with considerable frequency:

in aeternum—104, 9; 140, 16; 146; 153, 18; 155, 12; 157, 13,
 20; 173, 4; 175, 6; 185, 7, 32. (Vulg. Gen. 3; Exod.
 3, 15; 1 Reg. 3, 13; 1 Par. 15, 2, etc.)

pro magno—140, 22; 130, 7; 138, 19.

V. DIMINUTIVES.

Perhaps no class of derivatives shows more distinctly the separation between literary and colloquial Latin than does that of diminutives. Their usefulness in intensifying or reducing the meaning of a word—they could be used for both purposes—ensured them

⁴⁰ “Volup et volupe saepissime in antiquis Mss. et editis libris fuerunt inter se confusa.” Forcellini, 6, 412.

an unassailable place in the speech of everyday; hence we find them used lavishly by Plautus and Terence, by Cicero in his Letters, by Catullus in his lighter lyrics, by Petronius and Apuleius. On the other hand, their undignified character made them inappropriate for the more elevated diction of classical literature, and they are found but rarely in the serious works of that period. In the post-classical period, however, when the colloquial influence was brought to bear so strongly on the literary language, they are found with increasing frequency. The African writers, except Cyprian,⁴¹ used them generously.⁴²

As might be expected, constant use wore out the meaning of some diminutives, and they were then reinforced by a second suffix, giving rise to such reduplicated forms as *-ellus*, *-illus*, *-ellulus*, *-illulus*. Some lost their diminutive force entirely and ceased to be felt as such.⁴³ This was especially the case with implements of daily use, parts of the body, etc.

The principal diminutive suffixes used in Latin were:

- 1) the various forms of the Indo-European suffix *-lo-*, appearing as *-lus*, *-la*, *-lum* when added to *a-* and *ō-*stems, or as the reduplicated endings, *-ellus*, *-illus*, *-ellulus*, *-illulus*.
- 2) the I.-E. suffix *-co-*, seen in *homuncio* and in the compound endings, *cu-lus*, *-a*, *-um*, *-cellus*, *-cillus*, *-a*, *-um*. Of these latter *-culus* seems to have been felt as a simple suffix and was used to form simple diminutives of consonant-, *i-*, *u-*, and *ē-*stems. It was also substituted sometimes for *-lus*, with *a-* and *ō-*stems.
- 3) The Latin suffix *-aster*, composed of the I.-E. *-tero* with a prefixed *-as-*, carrying an implication of contempt and denoting usually something which is a poor copy of the original. This is also sometimes combined with *-lus* and appears as *-astellus*: e. g. Plaut. Mil. 1, 1, 54; "at peditastelli quia erant, sivi viverent."

In the use of diminutives, Augustine occupies a sort of middle ground between classical and post-classical usage. He makes a fairly frequent use of them, but is by no means as prodigal of them as are most of his successors and some of his contemporaries. When compared with Jerome,⁴⁴ who strews them copiously over his discourse, Augustine seems to have exercised remarkable restraint.

⁴¹ Bayard, 25.

⁴² Gabarrou, 33.

⁴³ Goelzer (1), 129.

⁴⁴ Goelzer (1), 125.

He uses *-aster* only once, *-ellulus* only once and coins very few new forms—not more than two. The proportion of classical forms (57%) is noteworthy. The following is a complete list:

1. *Nouns.*

- agellus (class.) 96, 2. (Ter. Ad. 5, 8, 26; Varro R. R. 3, 16; Cic. N. D. 3, 35.)
- agellulus (late) 126, 7. (Sym. Ep. 2, 30.)
- animula (rare) 137, 1. (Gell. 19, 11, 4; Cic. Att. 9, 7; Hadr. Imp. ap. Spart. Hadr. 2 Inscr. Orelli 2579, 4761.)
- apicula (a. and p. c.) 15, 2; 137, 8. (Plaut. Curc. 1, 1, 10; Fronto Ep. ad Ver. 8 Mai.)
- articulus (class. and freq.) 139, 3; 147, 31. (Plaut. Men. 1, 2, 31; Cic. Quinct. 5, 19; Plin. 2, 97, 99; Vulg. Gen. 7, 13; Dan. 5, 5.)
- cancelli (class.) 43, 2. (Varro R. R. 3, 5, 4; Col. 8, 17, 6; Cic. Verr. 2, 3, 59, etc.; Vulg. 4 Reg. 1, 2; Prov. 7, 6; Cant. 2, 9.)
- capitulum (= chapter, summary: late) 29, 2. (Tert. adv. Jud. 9, 19; Hier. in Ezech. 47; Vulg. Hebr. 8, 1.)
- castellum (class.) 209, 2. (Caes. B. G. 2, 30; Verg. A. 5, 440; Liv. 3, 57, 2, etc.; Vulg. Hebr. 25, 16 to Joan. 11, 30.)
- cervicula (rare) 227. (Cic. Verr. 2, 3, 19; App. Flor. p. 348; Quint. 11, 3, 180.)
- chartula (class. rare) 84, 1; 205, 1; 256. (Cic. Fam. 7, 18, 2; Gai. Inst. 2, 77.) In 205, 1 this word is still further diminished by the addition of *parva*.
- conventiculum (rare) 17, 4; 43, 21; 44, 8; 118, 12. (Cic. Sest. 42, 91; Tac. A. 14, 15; Amm. 15, 5, 31; Arn. 4, 152; Lact. 5, 11, 10; Vulg. Ps. 15, 4.)
- corpusculum (class.) 118, 28; 137, 2; 162, 9; 269. (Lucr. 2, 152; Cic. N. D. 1, 24, 66.)
- diluculum (rare) 36, 28. (Cic. Rose. Am. 7, 19; Plaut. Am. 2, 2, 105; Vulg. Exod. 14, 7; Job 4, 19; Dan. 6, 19; Jonae 4, 7; Osee 6, 3.)
- facultatula (late) 127, 7. (Hier. Ep. 108, 10.)
- facula (mostly a. c.) 55, 21. (Cato R. R. 37, 3; Varro L. L. 5, 137; Prop. 2, 29, 5; Vulg. Eccli. 48, 1; 2 Macc. 4, 22; Apoc. 8, 10.)
- flagellum (class.) 43, 21; 91, 6. (Hor. S. 1, 3, 119; Cat. 25, 11; Juv. 6, 479; Vulg. Exod. 5, 16; Job 5, 21; Prov. 26, 3; Marc. 15, 5.)

- formicula (p. c.) 137, 8. (Fronto Ep. ad Ver. 8; App. M. 6, p. 177; Arn. 4, 145.)
- gregiculum (ἀπαξ λεγόμενον) 95, 49.
- igniculus (class.) 125, 2. (Cic. Fam. 15, 20, 2; Quint. 6, praef. 7, etc.; Vulg. Isai. 30, 14.)
- infantulus (p. c.) 98, 4; 149, 3; 177, 24. (App. M. 8, p. 209; Hier. in Isai. 3, 7, 16; Vulg. Exod. 2, 3; Levit. 12, 3; Num. 11, 12; 1 Reg. 1, 24, etc.) In 149, 22 infantulis parvulis occurs.
- libellus (class.) 93, 13. (Cic. de Or. 1, 21, 94; Quint. 8, 6, 73; Cat. 1, 1, etc.; Vulg. Num. 5, 23; Deut. 24, 1; Matth. 5, 31, etc.)
- loculus (class.) 263, 2. (Plaut. Mil. 3, 2, 38; Hor. Ep. 2, 1, 175, etc.; Vulg. Joan. 12, 6; Luc. 7, 14, etc.)
- modulus (class.) 47, 4; 82, 22; 91, 1; 127, 8; 257, 9. (Varro R. R. 2, 2, 20; Hor. S. 2, 3, 309.)
- morula (p. c.) 93, 18; 101, 3. (App. Fragm. M. 10, p. 71; Aug. Conf. 11, 15.)
- muliercula (class.) 137, 12. (Lucr. 4, 1279; Cic. Tusc. 5, 36, 103; Vulg. 2 Tim. 3, 6.)
- munusculum (class.) 211, 11. (Cic. Fam. 12, 2; Verg. E. 4, 18; Juv. 6, 36; Vulg. Gen. 13, 10; Esth. 9, 22; Jerem. 40, 5.)
- navicula (class. rare) 31, 5. (Cic. Ac. 2, 248, 148; Caes. B. C. 2, 3; Vulg. Matth. 8, 23; Marc. 3, 9; Luc. 5, 3; Joan. 6, 22, etc.)
- operula (p. c.) 47, 1; 261, 3. (Dig. 50, 14, 3; App. M. 1, p. 105.)
- opusculum (class.) 40, 2; 82, 23; 101, 3; 102, 17; 120, 1; 162, 2; 26, 3. (Cic. Ac. 2, 38, 120; Hor. Ep. 1, 4, 3.)
- particula (class.) 10, 2; 28, 3; 55, 35; 70, 3; 138, 5. (Cic. de Or. 2, 39, 162; Hor. C. 1, 28, 23; Quint. 3, 11, 21; Vulg. Tobiae 6, 8; Eccli. 14, 14.)
- pellicula (class.) 15, 1; 93, 21. (Cic. Mur. 36, 76; Juv. 1, 11; Plin. 30, 11, 30; Vulg. Gen. 27, 16.)
- portiuuncula (very rare) 91, 1. (Inscr. Orelli 4821.)
- possessiuncula (very rare) 96, 2; 185, 36. (Cic. Att. 13, 23, 3; Vulg. Levit. 25, 25.)
- quaestiuncula (class.) 13, 2; 37, 3; 80, 2; 118, 2. (Cic. de Or. 1, 22, 102; Sen. Ep. 117, 1; Quint. 1, 3, 11.)
- ramusculus (late) 185, 32. (Hier. Ep. 133, 3; Vulg. Isai. 18, 5.)
- retiolum (late) 211, 10. (App. M. 8, p. 202; Serv. Verg. A. 4, 138.)

- scrupulus (class.) 36, 32; 95, 8; 96, 2; 112, 2; 147, 40; 177, 3.
 (Cic. Rose. Am. 2, 6; Suet. Claud. 37; Vulg. 1 Reg. 25, 31.)
- sacculus (class. rare) 66, 1. (Plin. 2, 51, 52; Juv. 14, 138;
 Cat. 13, 8; Vulg. Gen. 42, 25; Job. 14, 17; Luc. 10, 4,
 etc.)
- specillum (once only) 3, 3. (Not. Tir. p. 36).
- vermiculus (rare) 102, 36; 162, 7. (Lucr. 2, 899; Plin. 10, 65,
 85; Vulg. 2 Reg. 23, 8.)
- versiculus (class.) 118, 3. (Cic. Ep. ad Brut. 1, 14, 1; Quint.
 9, 4, 52; Cat. 16, 3, etc.)

2. *Adjectives.*

- anniculus (a. c. and late) 250, 2. (Varro R. R. 2, 5, 12; Cato
 R. R. 17, 2; Vulg. freq. Exod. 12, 5 to Mich. 6, 6.)
- capitulatus (very rare) 53, 4. (Cels. 8, 1; Plin. 17, 21, 35.)
- corniculatus⁴⁵ (very rare) 55, 6. (App. de Deo Socr. p. 41, 1;
 Fulg. Myth. 14, 10.)
- Graeculus (class.) 118, 11. (Cic. Tusc. 1, 35, 86; Juv. 3, 78.)
- nigellus (a. c.) 162, 9. (Varro ap. Non. 456, 8; Pall. 3, 25, 12.)
- novellus (class.) 173, 10; 186, 3; 202 A 7, 14. (Varro R. R.
 2, 3; Col. 6, 1, 3; Cic. Fin. 5, 14, 39; Verg. E. 3, 11;
 Vulg. Josue 24, 32; Psal. 68, 32, etc.)
- parvulus (class.) 27, 2; 43, 1; 104, 7; 98, 1; 102, 5; 143, 6;
 186, 11. (Cic. Inv. 2, 3, 10; Hor. S. 1, 1, 33; Caes. B.
 G. 2, 30; Vulg. freq. Gen. 25, 22 to Hebr. 5, 13.)
- pauculus (a. and p. c.) 261, 1. (Cato ap. Front. ad Anton. 1, 2;
 Plaut. Merc. 2, 3; Ter. Heaut. 4, 6, 24; Vulg. 1 Reg.
 17, 28.)
- quantuluscumque (class.) 78, 6; 110, 1; 139, 2; 145, 2; 162, 9;
 194, 32. (Cic. de Or. 1, 30, 135; Juv. 13, 183; Col. 2,
 11, 17.)
- surdaster (once only, in Cic.) 187, 19. (Cic. Tusc. 5, 40, 116.)

3. *Adjectives in comparative.*

- grandiusculus (a. c., very rare) 27, 2; 104, 2. (Ter. And. 4,
 5, 19.)
- tardiusculus (a. and p. c.) 137, 18. (Plaut. Fragm. ap. Non.
 198; Ter. Heaut. 3, 2, 4.)

⁴⁵ This word, like the preceding, is in reality an adjective formed from a diminutive rather than a diminutive adjective.

4. *Adverbs.*

acutule (Aug. only) 205, 14. (Conf. 3, 71.)

aliquantulum (class.) 26, 2; 73, 4; 82, 2; 95, 4; 139, 3. (Plaut. Merc. 3, 4, 55; Ter. Heaut. 1, 1, 111; Cic. Par. 3, 1; Vulg. Gen. 40, 4; Judic. 15, 1; 1 Cor. 16, 7; Hebr. 40, 4.)

clanculo (p. c. accessory form of clanculum) 153, 25. (App. M. 3, p. 133, 5; Maer. 5, 18; Amm. 21, 12, 13.)

diluculo (rare) 102, 36. (Cic. Ep. Att. 16, 13; Vulg. freq. Exod. 8, 20 to Joan. 8, 2.)

paululum (class.) 93, 41; 137, 1. (Cic. Quinct. 16, 5, 3; Sall. J. 65, 1; Quint. 1, 68; Vulg. freq. Gen. 24, 45 to 2 Petr. 2, 18.)

pauxillum (a. and p. c.) 261, 3. (Plaut. Capt. 1, 2, 73; Vulg. Prov. 24, 33.)

tantillum (a. c.) 137, 1. (Plaut. Truc. 2, 6, 56; Most. 2, 1, 47.)

CHAPTER II.

COMPOUNDS.

One of the most striking points of difference between ante-classical and classical Latin is the great freedom of forming compounds shown in the earlier period. This was, no doubt, one of the effects of the Greek influence, as the writers whose works most abound in compound words were those who applied themselves to the study and imitation of Greek originals with the greatest ardor. But Latin does not lend itself to composition as successfully as Greek does, and the results were not uniformly happy. Thus Pacuvius was held up to scorn by later critics for such monstrous combinations as *incurvicervicum* and *repandirostrum*. Plautus, writing in the *sermo plebeius*, for the amusement of the common people of Rome, gave himself unlimited liberty in that direction and produced some of his most comic effects by the use of ludicrous combinations. Thus in the *Persae* (702-704), he has the amusing string: "*Vaniloquidorus virginesvendonides, nugiphiloloquides argentumexterebronides, quodsemellarripides numquampostreddonides.*" But by such intentional excesses as these, the doom of unrestricted compounds in Latin was sealed, and the writers of the Golden Age rather avoided than invented them. Some, especially prepositional compounds, did succeed in proving their utility and their right to exist, but many more were labeled as poor diction and the practice of making them was greatly restricted in the literary language.

In the *sermo plebeius*, however, composition went on with unabated vigor, and was much resorted to by African writers. One of the contributing causes of this activity in the making of compounds was the desire for emphasis, that same tendency toward exaggeration which also eventuated in the unnecessary use of superlatives. The result was inevitable—compound words lost their force and quickly sank to the level of the uncompounded forms. Hence arose the singular practice of prefixing a second preposition and thereby creating a double compound.

Augustine shows all these tendencies in a marked degree, and indicates, by frequent use, his fondness for certain prefixes. He has an enormous number of compound words of all sorts, prefer-

ring the compound to the simple word, where the sense allows, with a pronounced attraction for words in *prae-* and *con-*. It is scarcely possible to find a sentence without one or more compounds; sometimes indeed the array of them is bewildering, as in 102, 4 where *praedicatum*, *praedictione*, *praesciebat*, *praesentia* and *praeconia* occur in one sentence and are not the only compounds therein used.

In the following section prepositional compounds will be treated separately; other forms of composition, whether real or apparent, will be classified according to their component parts.

1. *Prepositional Compounds.*

These occur in classical Latin in greater numbers than any other forms of compounds, and are extremely frequent in Augustine's Letters. The following list represents only the non-classical, rare or poetic forms which occur in the Letters.

a) Compounds with *ad*.

adnuntiare (mostly eccl.) 140, 34. (App. M. 8; Vulg. freq. Gen. 26, 30 to 1 Joan. 1, 2.)

adtaminare (p. c.) 149, 23. (Capitol. Gord. 27; Just. 21, 3; Cod. Th. 3, 1, 5; Aur. Vict. Caes. 16.)

b) with *circum*.

circumlatrare (mostly p. c.) 65, 1; 118, 33. (Sen. Cons. ad Marc. 22, 3; Amm. 22, 10, 16; Avien. Perieg. 48; Lact. 2, 8, 50; Fulg. de Aet. 135, 7.)

circumspargere (late and rare) 55, 28. (Col. 11, 2; Apic. 8, 8; Cyp. Vulg. Interp. Num. 8, 7.)

circumstipare (poet. and rare) 194, 43. (Sil. 10, 453; Claud. Laud. Stil. 2, 356.)

circumstrepere (rare) 118, 2. (Tac. H. 2, 44; App. Mag. 75; Sid. Ep. 7, 9; Sen. Vit. Beat. 11, 1.)

c) with *con* (*com*, *co-*).

i. Nouns and Adjectives.

coaeternus (eccl.) 102, 11, 12; 120, 6; 137, 12; 140, 83; 153, 13; 169, 7, 5; 170, 4. (Tert. adv. Herm. 11; Hier. Ep. 16, 4.)

conceivis (late: translation of *συμπολίτης*) 84, 1. (Tert. adv. Marc. 5, 17; Res Carn. 41.)

concolona (*ᾠπαξ λεγόμενον*) 35, 2.

condignus (very rare) 93, 15. (Plaut. Am. 1, 3, 39; Gell. 3, 7, 1.)

condiscipulatus (very rare) 31, 9. (Nep. Att. 5, 31; Just. 12, 6, 17.)

commembrum (*ᾠπαξ λεγόμενον*) 126, 9.

conpauperes (Aug. only) 185, 35. (Serm. 25 ex Hom. 50, 3.)

conpossessor (eccl. very rare) 185, 35. (Tert. Idol. 14.)

conregionalis (Aug. only) 60, 2. (Civ. Dei 2, 17.)

consacerdos (eccl.) 34, 5; 175, 1; 178, sal.; 202A, 13, 245, sal.; 250, sal.; 254, sal. (Hier. in Ezech. Hom. 5, 4; Sym. Ep. 10, 74.)

consonus (rare and poet.) 98, 10. (Ov. M. 13, 610; Claud. Rapt. Pros. 2, 42; App. M. 2.)

ii. Verbs and Participles.

coaequare (= compare: late) 82, 34; 147, 39. (Lact. de Ira Dei 7; Hier. in Is. 5, 17, 14.)

coaptare (eccl.) 130, 23; 137, 12; 140, 32; 143, 9; 147, 34; 144, 15; 149, 6. (Prud. Psych. 5, 57; Hier. adv. Jovin. 1, 11.)

cohabitare (late, rare) 67, 1; 83, 6. (Hier. Ep. 101.)

coinquinare (rare) 108, 13. (Col. 8, 5, 19; Val. Max. 6, 1, 6; Prud. Cath. 6, 53.)

concertare (rare) 177, 15; 187, 36; 189, 2. (Suet. Aug. 21; Col. 8, 15; Manil. 5, 507.)

conduplicare (a. and p. c.) 147, 51. (Varro R. R. 2, 4, 15; Lucr. 3, 71; Ter. Phor. 3, 2.)

conlaetari (very rare) 124, 2. (Tert. Idol. 14.)

conlaborare (very rare) 139, 4. (Tert. Poen. 10; Hier. adv. Joan. 38.)

commanere (late) 228, 6. (Macr. S. 6, 8; Cod. Th. 7, 8, 1; Jul. Val. Rer. Gest. Alex. M. 1, 20.)

connumerare (p. c. and rare) 108, 11. (Dig. 1, 5, 14; Amm. 25, 4, 1; Hier. Ep. 36, 15; Arn. 2, 187; Gai. Inst. 1, 2, 4.)

complanare (rare) 232, 5. (Cato R. R. 151, 3; Suet. Cal. 37; Auct. B. Alex. 63.)

compericlitari (*ᾠπαξ λεγόμενον*) 139, 4.

compungere (= feel remorse: eccl.) 93, 49; 153, 15. (Lact. 4, 18, 14; Sulp. Sev. Dial. 3, 13.)

coniugari (= marry: rare and mostly late) 127, 9; 130, 29; 194, 32; 220, 5; 245, 1; 262, 7. (App. M. 5, p. 170; Treb. Gall. 11.)

constipare (very rare) 118, 1. (Cic. Agr. 2, 29, 19; Caes. B. G. 5, 42; Prud. *στεφ.* 11.)

contemperari (very rare) 140, 80. (App. M. 10, p. 246; Veg. Art. Vet. 6, 9, 7; Marc. Emp. 16; Apic. 4, 2.)

convivari and convivare (rare) 29, 5; 84, 1; 199, 52. (Sen. Ep. 104, 20; Lampr. Comm. 2; Quint. 1, 6, 44.)

d) with *contra*.

contrasistere (*ἀπαξ λεγόμενον*) 147, 6.

e) with *de*.

deambulare (rare) 36, 16; 102, 32; 140, 20. (Cato R. R. 127; Ter. Heaut. 3, 3, 26; Suet. Aug. 96; Vulg. Gen. 3, 8; Dan. 13, 7; Est. 2, 11; 4 Reg. 4, 35.)

deargentatus (late) 98, 5. (Hier. Ep. 120, 1; Hilar. in Ps. 67, 13; Oros. 3, 22; Vulg. Ps. 67, 14.)

debacchari (rare) 104, 6. (Ter. Ad. 2, 1, 30; Hier. in Is. 11, 37, 26; Hor. Od. 3, 3, 55.)

definire (= finish: very rare) 166, 21. (Cic. Verr. 2, 4, 52; Apul. M. 8, p. 203.)

degradatus (late) 43, 17; 64, 4. (Cod. Th. 1, 31, 3; Hilar. frag. Hist. 2, 15; Venant. Vit. S. Radeg. 3.)

depraedari (p. e. for praedari) 35, 4; 88, 8; 108, 18; 111, 1. (App. M. 8, p. 215; Hier. in Is. 1, 1, 8; Just. 24, 6, 2; Vulg. Job 24, 9; Isai. 10, 13; Thren. 3, 51; Ezech. 29, 19; 1 Macc. 6, 3.)

devitare (rare) 39, 10; 83, 5; 95, 1; 188, 2. (Plaut. Rud. 1, 2, 79; Ter. And. 3, 5, 5; Lucr. 3, 1092; Cic. Tusc. 2, 26; Suet. Tib. 11; Vulg. Judic. 11, 3; Eccl. 2, 3; Eccli. 4, 23; 2 Cor. 8, 20; 1 Tim. 2, 16.)

f) with *di* (*dis*).

dilaniare (rare) 22, 8; 23, 5. (Cic. Tusc. 2, 10, 24; Ov. M. 6, 645; Tac. A. 11, 22; Vulg. Luc. 9, 39.)

directus (= written, of a letter: late) 141, 10. (Capit. Clod. Alb. 2.)

g) with *ex* (*e*).

effari (poet.) 58, 2. (Verg. A. 10, 523; Lucr. 5, 104; App. M. 7, 25; Cic. de Or. 3, 38; Vulg. Psal. 93, 2; Prov. 18, 23.)

eliquare (= examine thoroughly: late) 83, 1. (Prud. Hamart. 260.)

- emendicare (rare) 118, 11. (Suet. Aug. 91; Caes. 54; Cod. Th. 9, 2, 14.)
- excaecare (rare) 102, 25; 138, 8. (Plin. 20, 18, 76; Flor. 2, 20, 5. (Col. 11, 3, 45; Ov. M. 15, 272; Vulg. Exod. 23, 8; Deut. 16, 19; Sap. 2, 21; Eccli. 20, 31; Isai. 6, 10; Joan. 12, 40; 2 Cor. 4, 4.)
- excantare (rare) 231, 4. (Tab. XII ap. Sen. Q. N. 4, 7, 2; Prop. 3, 3, 49; Hor. Epod. 5, 45; Aug. Civ. Dei 8, 19.)
- excommunicare (eccl.) 87, 4; 108, 19. (Hier. adv. Ruf. 2, 18; Hilar. frag. Hist. 11, 4.)
- exhilarare (rare) 248, 1. (Mart. 8, 50, 6; Col. 6, 24, 2; Plin. 16, 35, 40; Vulg. Psal. 103, 15; Prov. 15, 13; Eccli. 36, 24.)
- exhonoratus (late) 54, 4; 120, 1. (Aug. Tract. in Joan. 36, 4; Vulg. Eccli. 10, 16; Jacob. 2, 6.)

h) with *in*.¹

i. Nouns and Adjectives.

infrenis or

infrenus (poet. and p. c.) 43, 9; 243, 8. (Verg. A. 10, 750; Col. Poet. 10, 215; Gell. 1, 15, 17; Ser. Samm. 43, 804.)

inhospitus (poet.) 197, 4. (Ov. M. 15, 51; Verg. A. 4, 41; Hor. Ep. 1, 14, 19.)

innumerus (poet.) 102, 8. (Lucr. 2, 1054; Tac. A. 15, 53; Verg. A. 6, 706; Ov. H. 16, 366; Aus. Idyll. 4, 47.)

inoboedientia (eccl.) 35, 2. (Civ. Dei 14, 7; Hier. Quaest. Heb. ad Reg. 2, 1; Tert. adv. Marc. 4, 17; Vulg. Esth. 16, 24; Rom. 5, 19; 2 Cor. 10, 6; Hebr. 2, 2.)

impaenitens (eccl.) 196, 7. (Hier. in Is. 12, 40, 27; Vulg. Rom. 2, 5.)

interminus (p. c.) 91, 6. (Avien. Perieg. 74; Aus. Ep. 16, 38; App. Mund. p. 57, 18.)

ii. Verbs and Participles.

incertare (a. and p. c.) 78, 8. (Plaut. Ep. 4, 1, 18; Pac. ap. Non. 123, 30; App. M. 11, p. 265.)

inculpatus—See sec. iii, 10, Verbs.

indebitus—See sec. iii, 10, Verbs.

indisciplinatus—See sec. iii, 10, Verbs.

¹ "Non est dubitandum quin Afri adamaverint substantiva cum in privativo formata." Hoppe, p. 55.

inemendatus—See sec. iii, 10, Verbs.

infalsatus—See sec. iii, 10, Verbs.

ingenitus—See sec. iii, 10, Verbs.

inhiare (rare) 27, 3. (Verg. G. 4, 483; Sen. Herc. Fur. 166; Val. Fl. 2, 531.)

immaculatus—See sec. iii, 10, Verbs.

impacatus—See sec. iii, 10, Verbs.

imperturbatus—See sec. iii, 10, Verbs.

innodare (late) 151, 8. (Amm. 28, 6, 27; Ambros. in Psal. 118, Serm. 8, 44; Sid. Ep. 9, 9; Cod. Just. 5, 31, 14.)

insonare (poet.) 243, 8. (Verg. A. 12, 366; Ov. M. 13, 608.)

inumere (= use up: p. c.) 235, 2. (Cael. Aur. Tard. 2, 2, 60; Acut. 2, 37.)

inviscerare (p. c.) 187, 41; 266, 1. (Nemes. Cyn. 214; Aug. Serm. 24.)

i) with *inter*.

interquiescere (rare) 44, 2. (Cato R. R. 159; Sen. Ep. 78; Plin. Ep. 8, 21.)

j) with *ob*.

obumbrare (poet.) 138, 18; 140, 9. (Ov. M. 13, 845; Verg. G. 4, 20; Curt. 5, 4, 8; Vulg. Psal. 90, 4; Sap. 19, 7; Matth. 17, 5; Marc. 9, 6; Luc. 1, 35; Act. 5, 51.)

k) with *per*.

perdurus (p. c.) 70, 4; 71, 4. (Dig. 48, 3, 2.)

percupere (a. c.) 28, 1. (Plaut. As. 1, 1, 61; Ter. Eun. 5, 2, 57.)

perdurare (= persist: poet.) 80, 3; 130, 20; 141, 2. (Ter. Heec. 2, 2, 27; Ov. Med. Fac. 49; Stat. Th. 1, 142; Sen. Ben. 7, 28; Vulg. Act. 2, 46.)

personare (= speak: rare) 140, 44; 145, 10. (Val. Fl. 2, 163; Tac. A. 14, 15; Vulg. Job 6, 30.)

perstrepere (poet.) 44, 2. (Ter. Eun. 3, 5, 52; Sil. 8, 430; Stat. Achill. 2, 76; Vulg. Exod. 19, 16; Judith 14, 9.)

l) with *prae*.

i. Nouns and Adjectives.

praeceps (poet. and late) 134, 3. (Verg. A. 3, 245; Sulp. Sev. Chron. 2, 15, 9; Stat. S. 3, 3; Ambros. Fid. 4, 1, 7.)

praevidens (rare) 26, 5; 43, 18; 140, 50. (Cic. Off. 1, 26; 90.)

praeiudicium (= disadvantage: p. c.) 59, 2; 78, 4; 242. (Gell. 2, 2, 7; Dig. 1, 6, 10; Vulg. 1 Tim. 5, 21.)
praescientia (eccl.) 102, 14. (Tert. adv. Marc. 2, 5; Mart. Cap. 2, 159; Vulg. Eccli. 31, 2; Act. 2, 23; Petr. 1, 2.)

ii. Verbs and Participles.

praecognitus (very rare) 146, 73. (Suet. Aug. 97; Boeth. Con. Phil. 5, 4; Vulg. 1 Petr. 1, 20.)
praefigurare (eccl.) 102, 11; 140, 46; 187, 39. (Lact. 6, 20; Cyp. Ep. 2, 3; Hier. Ep. 18, 14; Hilar. in Ps. 52, 5.)
prae focare (poet.) 23, 4; 167, 12. (Ov. Ib. 560; Macr. Somn. Sc. 1, 12; Arn. 7, 29; Dig. 25, 3, 4; Calp. Ecl. 4, 115.)
prae fulgere (rare) 108, 12. (Phaedr. 3, 18, 7; Verg. A. 8, 553; Gell. 5, 5, 3.)
praenotare (p. c.) 184A, 5. (Ap. M. 11, p. 268; Hilar. in Ps. 15, 1; Hier. Ep. 112, 19; Tert. adv. Jud. 14.)
praepedire (poet.) 151, 8. (Plaut. Poen. 4, 2, 5; Ov. Tr. 1, 3, 42; Lucr. 3, 478; Tac. A. 3, 3.)
praepollere (rare) 91, 3; 140, 27. (Tac. A. 2, 45, 51; App. M. 6, p. 182.)
praescire (of God's foreknowledge: eccl.) 140, 48; 186, 23; 190, 12. (Ambros. in Luc. 7, 167; Vulg. 4 Reg. 19, 27; Sap. 19, 1; Act. 26, 5; Rom. 8, 20; 2 Petr. 3, 17.)
praeseminare (late) 9, 2; 118, 20; 242, 3. (Lact. 6, 10; Amm. 30, 2, 1; Ambros. Ep. 5, 3; Cassiod. H. E. 6, 24.)
praesumere (= rely on: late) 82, 20. (Sulp. Sev. Hist. Sacr. 1, 47; Vulg. Jud. 6, 16; Sap. 7, 15; Eccli. 32, 13; 1 Cor. 11, 21.)

m) with *re*.

reluctare (active form: p. c.) 82, 2; 44, 2. (App. M. 4, p. 151; Claud. Rapt. Pros. 1, 42.)
reprobus (late) 137, 16. (Dig. 13, 7, 24; Vulg. 1 Reg. 15, 9; Eccli. 9, 11; 1 Cor. 9, 27.)
repullulare (rare) 211, 3. (Plin. 16, 10, 19; Isid. 17, 6, 10.)
revivere (mostly p. c.) 137, 13. (Paulin. Nol. Carm. 35, 563; Sen. Med. 477.)

n) with *se*.

seducere (= seduce: eccl.) 204, 4. (Tert. adv. Marc. 2, 8; Aug. Conf. 2, 3; Civ. Dei, 14, 11; Vulg. Exod. 22, 16; Eccli. 13, 10.)

selegere (rare) 207. (Ov. Am. 3, 11, 49; App. M. 10, p. 245.)
semovere (rare) 137, 6. (Cic. Har. Resp. 12, 26; Lucr. 1, 51.)

o) with *sub*.

subaudire (p. c.) 140, 19; 186, 25; 238, 22. (Dig. 28, 51;
Hier. in Is. 12, 43, 14; Greg. M. in Job 33, 17.)

subridere (rare) 151, 9. (Cic. Rose. Com. 8, 22; Ov. Am. 3, 1,
33; Verg. A. 10, 742; Mart. 6, 827; Pers. 3, 110.)

subtexere (poet.) 140, 40. (Juv. 7, 192; Ov. M. 14, 368; Val.
Fl. 5, 414; Lucr. 5, 446.)

suffocare (rare) 167, 2; 194, 32. (Sen. Q. N. 6, 2, 4; Lucr. 3,
891; Quint. 11, 3, 51.)

p) with *super*.

supervolare (poet.) 15, 2. (Ov. M. 4, 624; Verg. A. 10, 522.)

q) with *trans*.

transigere (poet.) 126, 10. (Sil. 13, 376; Sen. Oed. 857;
Phaedr. 3, 10, 27.)

transvorare (p. c.) 102, 30. (Cael. Aur. Acut. 1, 3, 36; Arn.
1, 40; App. M., p. 333, 6.)

Of the above prefixes, *ad*, *con*, *de*, *dis*, *ex*, *per* and *sub* belong especially to the *sermo plebeius*; *con*, *ex*, *per* and *sub* are most frequent in African Latin; *per* and *sub* were more popular in the earlier period, and where they appear in later Latin are probably instances of deliberate archaism.

II. *Bi-prepositional Compounds.*

The use of bi-prepositional compounds is one of the signs of the weakening of certain prepositional prefixes in popular Latin under the influence of the tendency to over-emphasis. This tendency was pronounced in late Latin, but was scarcely ever found in classical Latin except where the word had ceased to be regarded as a compound, or where the original meaning had changed: e. g. *adsurgere* = *ad* + *sur* + *regere*. In the Silver Age, compounds in *super-* came into use but few other double prepositions occur. In late Latin, however, there was great activity in forming double compounds, and combinations unheard of in earlier times were freely allowed. African and ecclesiastical Latin showed the greatest freedom in this respect and produced such groups as *ab-re*, *in-ex*, *circum-con*, *super-ex* and others.

In addition to the classical forms *derelinquere*, *inconcussum* and *imperfectus*, Augustine has the following in the Letters:

- abrenuntiare* (eccl.) 186, 32. (Jul. Ep. Nov. C. 34, 121; Cass. 4, 36; Ambros. Sacr. 2.)
- adimplere* (= fulfill: mostly p. c.) 194, 35. (Dig. 26, 7, 43; Vulg. Matth. 1, 22; Joan. 13, 18; Gal. 6, 2; 1 Petr. 1, 2.)
- exsufflare* (eccl.) 23, 4; 34, 3; 43, 22; 51, 5; 52, 2; 105, 7; 108, 3; 173, 8; 185, 8; 194, 46. (Cael. Aur. Tard. 4, 3, 57; Vulg. Eccli. 43, 4; Agagei. 1, 9; Malac. 1, 13; Hier. in Malac. 2, 10.)
- inexpiatus* (*ἄπαξ λεγόμενον*) 118, 2.
- inoboedire* (eccl.) 187, 31. (Tert. adv. Marc. 4, 16; Ambros. Serm. Epiph. 1; Vulg. Deut. 8, 20; 3 Reg. 13, 26; 2 Esdr. 13, 27; Tit. 1, 10.)
- subintellegere* (eccl.) 82, 19. (Tert. adv. Marc. 5, 3; Hier. Ep. 145; Greg. M. in Job 33, 7.)
- subintrare* (eccl.) 177, 13. (Tert. adv. Marc. 5, 3; Vulg. Rom. 5, 20; Galat. 2, 4.)
- subintroducere* (eccl.) 78, 3; 219, 1. (Vulg. Galat. 2, 4.)
- supereminere* (poet.) 147, 34, 45. (Verg. A. 6, 857; Ov. Tr. 1, 2, 49; Amm. 22, 15, 27; Vulg. Ephes. 1, 19; 3, 19.)
- superinduere* (= clothe with: eccl.) 193, 11. (Tert. Apol. 48; Res Carn. 42; Vulg. 2 Cor. 5, 2.)

III. *Non-prepositional Compounds.*

Compounds of this class are far less numerous in Latin than prepositional compounds, and are found almost exclusively in early and late Latin. The dramatic writers who first brought the Hellenizing influence to bear on Latin literature abound in them, attempting evidently to reproduce, in the rather stiff medium they employed, the flexibility and freedom of their Greek models. With few exceptions however the compounds they formed were harsh and awkward, and it became more and more apparent that the Latin language was better fitted for derivation than for composition. Of the few classes of compounds which survived, those of adjectives in *-fer* and *-ger*, and of present participles, especially *-potens* and *-tenens*, were soon appropriated by the poets.

In the post-classical period, the influence of the *sermo plebeius*, where freedom of composition seems to have persisted, is manifested by a new activity in the forming of compounds. In this,

as in other plebeian tendencies. African Latin took the lead, and writers like Apuleius, Fronto, Martianus Capella, Caelius Aurelianus, Tertullian, Cyprian and Augustine show an unusual number of such formations.

In the following list of non-prepositional compounds found in the Letters, the classification is by component parts.

A. *Nouns and Adjectives.* Words compounded of:

1) *Two Nouns.*

ventricola (Augustine only) 36, 3, 4, 8, 10, 11.

ventricultor (ἄπαξ λεγόμενον) 36, 11.

2) *Noun and Adjective.*

longanimis (eccl.) 55, 25. (Vulg. 2 Esdr. 9, 17; Psa. 102, 8.)

pusillanimis (late) 211, 15; 219, 1. (Claud. Mam. Stat. Anim.

1, 20; Sid. Ep. 7, 17; Tert. Fug. in Pers. 9; Vulg. Eccli. 7, 9; Is. 35, 4; 1 Thess. 5, 14.)

tardicordes (Aug. only) 93, 31. (Enchir. 103.)

3) *Noun and Participle.*

manufactus (in one word: rare) 187, 39. (Ovid Ib. 147; Cels. 3, 27; Quint. 5, 14.)

versipellis (a. and p. c.) 194, 46. (Plaut. Bacch. 4, 4, 12; App. M. 2, p. 124; Prud. Cath. 9, 91; Vulg. Prov. 14, 25.)

4) *Adjective and Adverb.*

paenultimus (p. c.) 3, 5. (Aus. Ecl. Quotae Cal. sint Mens. 12; Gell. 4, 7, 2.)

5) *Adjective and Participle.*

omnipotens (poet.) 29, 2; 52, 4; 98, 4; 133, 3; 134, 4; 137, 9; 140, 13; 141, 11; 147, 47; 149, 17; 157; 171A, 1; 187, 4; 190, 1; 237, 9; 239, 1. (Cat. 64, 171; Ov. M. 1, 154; Verg. A. 8, 334; Val. Max. 1, 6, 12; Ambros. Fide 4, 8, 85; Vulg. freq. Gen. 17, 1 to Apoc. 21, 22.)

6) *Numeral and Noun, Adjective or Participle.*

biformis (poet.) 241, 2. (Verg. A. 6, 25; Ov. M. 8, 156; Claud. in Ruf. 1, 329.)

triformis (poet.) 241, 1, 2. (Hor. C. 1, 27, 23; Sen. Here. Oct. 1202; Ov. M. 7, 94.)

unanimis (p. c.) 80, 1; 211, 2, 5. (Claud. Cons. Prob. et Olybr.

- 231; Epigr. 37, 3; Schol. Juv. 5, 134; Vulg. Jud. 6, 14; Psa. 54, 14; Eccli. 6, 12; Act. 12, 30.)
 unigenitus (eccl.) 147, 22, 29; 187, 7, 20, 40, 41; 190, 25; 205, 19; 219, 3; 237, 9; 238, 10, 25. (Hier. adv. Helv. 9; Tert. adv. Gnost. 7; Vulg. Gen. 22, 2; Prov. 4, 3; Joan. 1, 14; Hebr. 11, 17.)
 semicirculus (rare) 55, 7. (Cels. 7, 26; Col. 5, 2, 8.)
 quinquepertitus (very rare) 137, 5; 187, 40. (Cic. Inv. 1, 34, 59.)

7) *Verb and Adjective.*

- blandiloquium (Aug. only) 3, 1; 82, 33.
 mendaciloquus (a. and p. c.) 185, 13. (Plaut. Trin. 1, 2, 163; Tert. adv. Psych. 2.)
 multiloquium (a. and p. c.) 130, 15, 19. (Plaut. Merc. Prol. 31; Ambros. de Job 1, 6, 20; Hilar. in Psa. 139, 15; Vulg. Prov. 10, 19; Matth. 6, 71.)
 soliloquium (Aug. only) 3, 1, 4.
 vaniloquium (eccl.) 87, 1; 134, 4; 157, 41; 166, 6; 167, 2; 204, 4. (Hilar. Trin. 8; Vulg. 1 Tim. 1, 6; 2 Tim. 2, 16.)
 vaniloquus (a. and p. c.) 237, 9. (Plaut. Amph. 1, 1, 223; Ambros. Ep. 63; Aus. Epigr. 42, 4; Vulg. Tit. 1, 10.)
 veridicus (rare) 51, 2; 73, 3; 108, 6, 14; 157, 2; 232, 2. (Lucr. 6, 6; Mart. 5, 1, 3; Liv. 1, 7.)

B. *Verbs.* Compounded of:

1) *Verb and Adjective.*

- parvipendere (in one word: a. and p. c.) 56, 2. (Plaut. Rud. 5, 2, 36; Hier. Ep. 51, 3; Rufin. Interpr. Euseb. Hist. Eccl. 8, 8; Vulg. Gen. 25, 34; Levit. 20, 4; 2 Par. 36, 16; Esth. 1, 18.)

2) *Verb and Adverb.*

- benedicere (tr. = to bless: eccl.) 27, 2; 40, 1; 93, 3, 15; 108, 6; 149, 16; 175, 5. (Lact. 7, 14, 11; Hier. Vita Hilar. med.; Tert. Mart. 1; Vulg. very freq. Gen. 1, 22 to 1 Petr. 3, 9.)
 satagere (in one word = to bustle about: very rare) 10, 1; 124, 2; 125, 1; 188, 12. (Quint. 6, 3, 54; Petron. 58, 9; 137, 10; Vulg. Mich. 4, 10; Luc. 10, 40; 2 Petr. 1, 10; 3, 14.)

3) *Verb and Noun.*

tabefacere (eccl.) 23, 5. (Vulg. Judith 14, 14; Eccli. 31, 1;
1 Macc. 4, 32.)

tergiversari (rare out of Cic.) 79. (Cic. Tusc. 5, 28, 81; Att.
7, 12, 3; Dig. 48, 16.)

Cf. also verbs in *-ficare*, Sec. iii, p. 73.

IV. *Hybrids.*

The foreign element in Latin came in early and continued steadily, notwithstanding the disapprobation of the purists. This was inevitable for several reasons; first the poverty of the Roman speech in abstract terms, second, the geographical proximity of Greek colonies to Roman territory and the ultimate subjection of both colonies and mother-country to the Roman conqueror. Perhaps one might add to these elements the respect felt, if not always acknowledged, by the Romans for the superior culture and intellectual development of the Greeks. In view of these facts, it seems not unnatural, that when the Romans needed a new word, especially an abstract term, they should have borrowed without hesitation from the Greek.

There were various ways of handling these foreign words—sometimes they were simply quoted in the original Greek, as we might quote a French word today, and then they can hardly be said to form part of the Latin vocabulary; sometimes they were transliterated, with certain changes of spelling, and were then used as freely as Latin words. The third and final change, which naturalized them, so to speak, in the Latin tongue, occurred when they were inflected wholly or in part like Latin words, or when they were joined to Latin suffixes or compounded with Latin words. When the last-named phenomena occur, we have hybrids.

The Letters of Augustine show all three varieties of Greek loan-words. Of these, the purely Greek words will be treated in the next chapter; the interesting collection of hybrids follows.

1. *Verbs in -are from Greek Substantives.*

Verbs do not form a large part of Greek loan-words in Latin, and those which occur belong almost entirely to late Latin. Ecclesiastical writers are responsible for many of them, and Augustine uses them liberally. The following occur in the Letters:

anathemare (from *ἀνάθεμα*: form used by Augustine only) 55,

- 6; 141, 6; 157, 4; 175, 1, 14; 177, 7, 15; 186, 22, 32, 38; 238, 4; 250, 1, 2. (Cf. *anathemizare*, *infra*.)
- angariare* (from *ἀγγαρία*: eccl.) 138, 9, 11; 139, 3. (Hier. in Matth. 4 ad 27, 32; Vulg. Matth. 5, 41; Marc. 15, 21.)
- bacchari* (from *βάγχος*: class. and freq.) 17, 4.
- machinari* (from *μηχανή*: class.) 194, 47.
- moechari* (from *μοιχεία*: poet. and late) 55, 22; 262, 1. (Cat. 94, 1; Hor. S. 1, 2, 49; Mart. 6, 91, 2; Vulg. Exod. 20, 14; Jerem. 3, 8; Matth. 5, 27, etc.)
- subsannare* (from *σάννας*: eccl.) 217, 2. (Tert. adv. Jud. 11; Hier. Ep. 40, 2; Vulg. 4 Reg. 19, 21; 2 Esdr. 2, 19; Psal. 2, 4; Prov. 1, 26.)

2. *Verbs in -izare.*

These verbs are most numerous in early and late Latin. Plautus has a number of them and African Latin abounds in them, while the ecclesiastical vocabulary seems to find them indispensable. The following is a complete list of those found in the Letters :

- anathemizare* (from *ἀναθεματίζειν*: eccl.) 178, 3; 185, 4; 194, 7, 8. (Hier. Ep. 75; Hilar. Cont. Constant. 25; Vulg. 1 Macc. 5, 5; Marc. 14, 71. Cf. *anathemare*, *supra*.)
- baptizare* (from *βαπτίζειν*: eccl.) 23, 4; 35, 4; 43, 21; 93, 10; 106, 1; 140, 48; 193, 3 et *passim*. (Hier. Ep. 38, 3; Vulg. freq. Judith 12, 7 to Gal. 3, 27.)
- colaphizare* (from *κολαφίζειν*: eccl.) 95, 2; 130, 25; 140, 74; 194, 21. (Tert. adv. Marc. 5, 12; Hier. Ep. 108, 8; Hilar. in Ps. 118, 3; Vulg. 2 Cor. 12, 7; 1 Petr. 2, 20.)
- dogmatizare* (from *δογματίζειν*: Aug. only) 36, 29; 175, 6; 187, 29.
- evangelizare* (from *εὐαγγελίζειν*: eccl.) 53, 1; 93, 23, 47, 52; 164, 11; 243, 12. (Hier. in Is. 11, 40, 12; Interpr. Iren. 2, 32, 1; Vulg. freq. Psal. 67, 12 to Apoc. 14, 6.)
- exorcizare* (from *ἐξορκίζειν*: eccl.) 194, 43, 46. (Civ. Dei 10, 22.)
- iudaizare* (from *ιουδαῖος*: eccl.) 82, 4, 8, 10, 15, 22, 24; 93, 38; 196, 2, 7, 16. (Vulg. Gal. 2, 14.)
- rebaptizare* (from *βαπτίζειν*: late) 23, 2, 5, 6, 8; 34, 2; 35, 2, 4; 89, 4; 139, 2 et *passim*. (Cod. Just. 1, 6, 2.)
- scandalizare* (from *σκανδαλίζειν*: eccl.) 36, 17; 82, 16; 124, 2; 194, 12; 217, 12; 262, 4, 7. (Tert. Virg. Vel. 3; adv. Marc. 15, 18; Hilar. in Ps. 118, 20; Vulg. Eccli. 1, 37; Malac. 2, 8; Matth. 5, 29; Marc. 4, 17 etc.)

thesaurizare (from *θησαυρίζειν*: late) 157, 34, 35, 39; 185, 49; 262, 8; 264, 1. (Hilar. in Matth. 5, 7; Salv. adv. Avar. 1, 2; Vulg. Tobiae 4, 10; Psal. 38, 7; Isai. 39, 6; Matth. 6, 19; Rom. 2, 5 etc.)

3. *Hybrids from Greek Verbs.*

blasphemare (from *βλασφημεῖν*: eccl.) 43, 21, 22; 77, 1; 79; 85, 2; 93, 9, 25, 26; 111, 2; 138, 14; 185, 19; 217, 6; 236, 2; 262, 5. (Tert. adv. Jud. 13; Prud. Apoth. 415; Hilar. in Matth. 12, 15; Vulg. freq. Levit. 24, 11 to Apoc. 16, 21.)

prophetare (from *φάναι*: eccl.) 49, 2; 102, 12, 15, 36, 37; 105, 14; 137, 13; 140, 9; 187, 34; 199, 5, 20, 47. (Tert. Anim. 47; Res. Carn. 28; Hilar. in Ps. 6; Vulg. freq. Num. 11, 25 to Apoc. 11, 3.)

propinare (from *προπίνειν*: mostly p. c.) 26, 6; 108, 6; 264, 3. (Capitol. M. Aurel. 15; Vulg. Isai. 27, 3; Jerem. 25, 15, 27; Amos 2, 12.)

psallere (from *ψάλλειν* = sing psalms: eccl.) 29, 11. (Hier. Ep. 107, 10; Vulg. freq. Judic. 5, 3 to Jacob 3, 15.)

4. *Hybrid Compounds.*

These are usually nouns or adjectives formed of a Greek noun and a Latin prefix or suffix. The majority of them are ecclesiastical terms.

apothecarius (*ἀποθήκη* + *arius*: late) 185, 15. (Dig. 12, 58, 12.)
clericatus (*κληρικός* + *atus*: eccl.) 35, 2. (Hier. Ep. 60, 10; 125, 8.)

coapostolus (from *con* + *ἀπόστολος*: eccl.) 82, 7. (Cass. Complex. ad 2 Petr. 10; Auctor Hist. Datian. 3.)

coepiscopatus (from *con* + *ἐπίσκοπος* + *atus*: *ἑπαξ λεγόμενον*) 31, 4.

coepiscopus (from *con* + *ἐπίσκοπος*: eccl.) 137, 21; 139, 1; 141, 1; 143, 1, 4; 170, 10; 200, 1; 202A, 13; 206; 224, 1 et passim. (Hier. adv. Lucif. 9; Sid. Ep. 4, 25.)

conclericus (from *con* + *κληρικός*: eccl.) 88, 6; 122, sal. (Jul. Epit. Nov. c. 115, 475.)

condiaconus (from *con* + *διάκονος*: eccl.) 101, 4; 110, 1; 149, 1; 173, sal.; 192, sal.; 222, sal.; 243, sal.; 249, sal. . (Fulg. Ep. 14.)

conpresbyter (from *con* + *πρεσβύτερος*: eccl.) 35, 2; 36, sal.; 48,

- sal.; 74, sal.; 114; 134, 2; 149, 1, 34; 170; 176, 4; 194, sal.; 200. (Cyp. Ep. 18, 1; Hier. in Ep. ad Tit.)
- daemonicola (from δαίμων + cola: Aug. only) 69, 1; 231, 4.
- episcopalī (from ἐπίσκοπος + alis: eccl.) Cf. adjectives in -alis, p. 51.
- leprosus (from λέπρα + osus: late). (Cf. adjectives in -osus, p. 64.)
- praeputium (from prae + πόσθιον: class. but rare) 82, 15, 26, 27; 149, 22, 26; 196, 3. (Juv. 6, 238; Sen. Apoc. 8, 1; Vulg. freq. Gen. 17, 11 to Colos. 3, 11.)
- subdiaconus (from sub + διάκονος: eccl.) 35, 2; 53, 4; 63, 1; 105, 3; 106; 108, 1; 222, 3; 236, 1, 3. (Isid. 7, 12, 23; Cod. Just. 1, 3, 6.)
- thelodives (from θέλω + dives: ὅλαξ λεγόμενον) 149, 27.
- thelohumilis (from θέλω + humilis: ὅλαξ λεγόμενον) 149, 27.
- thelosapiens (from θέλω + sapiens: ὅλαξ λεγόμενον) 149, 27.
5. *Hybrids from Hebrew Words.*
- Davidicus (late) 101, 4. (Sedul. Car. 4, 42; Cass. Var. 2, 20.)
- Hebraicus (eccl.) 102, 15. (Alcim. Avit. 5, 544; Lact. 4, 7.)
- Israeliticus (eccl.) 102, 11. (Civ. Dei, 15, 20.)
- paschalis (eccl.) 36, 30; 51, 4, etc. Cf. adjectives in -alis, p. 52.
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CHAPTER III.

FOREIGN LOAN-WORDS.

At all periods of the Latin language, we may discover non-Latin words forming part of the ordinary vocabulary. These may be really necessary additions, such as technical terms, or proper names, or they may be the affectation of an author desirous of showing his reverence for and acquaintance with another literary medium beside his own, or finally they may be an intentional humorous exaggeration of a popular tendency, designed to produce a burlesque effect.

By far the greatest number of foreign loan-words were Greek. Early writers showed great activity in this direction—Plautus, Terence and Varro borrowed freely and unscrupulously, as did also Lucilius and other writers whose works survive only in fragments. The age of classicism, on the other hand, regarded this admission of an alien element into Latin as a defect to be avoided by every possible means, preferring to invent new Latin words or to use inconvenient phrases of description. During this period, borrowing was therefore conducted with caution and the words adopted were usually spelled¹ in accordance with Roman phonetics. Whether this was done as an unconscious expression of that Roman arrogance which tried to Romanize everything it touched, or whether it was necessary thus to disarm a real prejudice against Greek words by presenting them in Latin dress, or whether finally it was merely a concession to Roman vocal chords, it would be difficult to say. Cicero² and Horace³ inveighed vigorously against this practice of borrowing, but it is hardly possible to take Cicero seriously, when we consider the astonishing number of Greek words which appear in his Letters. Other writers, especially those on philosophical and technical subjects, seem to have had no misgivings in appropriating Greek words and we know that their readers must have understood them as Greek was included in the course of studies of the young Roman.⁴

In the *sermo plebeius* there were no scruples, literary or otherwise, to prevent the liveliest traffic in Greek loan-words, and when,

¹ Goelzer (1), p. 221.

² Sat. 1, 10, 20.

³ Off. 1, 3; Tusc. 1, 15.

⁴ Inst. Or. 1, 1, 12.

after the Second Punic war, the Roman armies returned from their long campaigning in Magna Græcia, and Greek prisoners of war became the slaves and schoolmasters of their Roman conquerors, the use of Greek words in everyday Latin was inevitable. As we might expect from the predominance of the plebeian element in it, the African Latin is rich in Greek words.

With the extension of the Roman empire the literary attitude of the classical age underwent a change—it had probably not been a very sincere one in any case—and just as throngs of foreigners were admitted to Roman citizenship, so numbers of foreign words, especially Greek words were freely incorporated into the Roman literary tongue and bade fair eventually to displace native terms. Petronius, for instance, has such an abundance of them, that his language at times appears hardly to be Latin at all; Pliny and Celsus⁵ found Greek words most convenient for scientific purposes, and the ecclesiastical writers would have been seriously handicapped by the concrete propensity of Latin, if the resources of Greek had not been open to them.

In the Letters of Augustine there are three foreign elements: Greek, Hebrew and Punic. The Greek words are largely ecclesiastical with a few rhetorical terms; the Hebrew and Punic loan-words are largely proper names. Each of these groups will be treated separately. A complete list of the Greek words in the Letters (excepting those quoted in the original tongue) follows:

1. Greek Words.

a) Nouns.

absida (*ἀψίς*: late) 23, 3. (Paulin. Ep. 12; Isid. Orig. 15, 8.)

absis (*ἀψίς*: mostly late) 125, 2; 126, 1. (Plin. Ep. 2, 17; Isid. Orig. 15, 18.)

acolithus (*ἀκόλουθος*: eccl.) 191, 1; 193, 1; 194, 1. (Isid. Orig. 12, 2, 3; Cyp. Ep. 28, 55; Hier. Ep. 52, 5.)

adytum (*ἄδυτον*: class.) 10, 3. (Caes. B. G. 3, 105; Verg. A. 2, 297; Hor. C. 1, 16, 8.)

aenigma (*αἶνγμα*: class.) 27, 3, 4; 55, 5; 92, 4, 7; 140, 66. (Cic. de Or. 3, 42; Quint. 8, 6, 52; Juv. 8, 50; Arn. 3, p. 109; Vulg. 3 Reg. 10, 1; Num. 12, 8; 1 Cor. 13, 12; Hier. Ep. 70, 2.)

⁵ Goelzer (1), p. 223.

- agon (ἀγών: class.) 140, 33; 147, 19. (Plin. Ep. 4, 22; Suet. Ner. 22; Vulg. 2 Macc. 3, 21; 1 Cor. 9, 25; 2 Tim. 2, 5.)
- alapa (κόλαφος: poet) 29, 6. (Phaedr. 5, 3; Juv. 8, 193; Mart. 5, 61, 11; Vulg. Marc. 14, 65; Joan. 18, 22.)
- allegoria (ἀλληγορία: p. a.) 93, 24; 140, 47. (Quint. 8, 6, 14; Arn. 5, p. 186; Vulg. Gal. 4, 24.)
- alogia (ἀλογία: rare) 36, 9, 11, 12, 19. (Sen. Mort. Claud. 7.)
- amurca (ἀμόργη: class.) 78, 9. (Cato R. R. 91; Varro R. R. 1, 64; Col. 12, 50, 5; Verg. G. 3, 448; Plin. 15, 8, 8.)
- amomum (ἄμωμον: class.) 137, 12. (Verg. E. 4, 25; 3, 89; Ov. P. 1, 9, 52; Mart. 5, 65; Pers. 3, 104; Plin. 12, 13, 28.)
- anathema (ἀνάθημα < ἀνάθημα: eccl.) 53, 1; 93, 23; 175, 6; 186, 32; 194, 1; 250, 1, 3. (Tert. adv. Haer. 6; Hier. Ep. 82, 3; Vulg. Num. 21, 3; Deut. 7, 26; Josue 6, 17; Judic. 1, 17; Rom. 9, 3, etc.)
- angelus (ἄγγελος = angel: eccl.) 23, 4 to 257, 9, passim. (Tert. Hier. etc. freq.; Vulg. freq. Gen. 16, 7 to Apoc. 22, 16.)
- anthropomorphus (ἀνθρωπόμορφος: eccl.) 148, 13. (Cass. Col-lat. 2.)
- antichristus (ἀντίχριστος: eccl.) 199, 11, 30. (Very frequent in Fathers; Vulg. 1 Joan. 2, 18; 4, 3; 2 Joan. 7.)
- apocalypsis (ἀποκάλυψις: eccl.) 43, 22; 55, 10; 78, 9; 93, 30; 95, 8; 187, 38; 193, 5. (Tert. adv. Marc. 4, 5; Vulg. 1 Cor. 14, 26; Apoc. 1, 1.)
- apophoretum (ἀποφώρητος: in sing. twice only) 150. (Paulin. Ep. 5. In plu. Suet. Vesp. 19; Cal. 55; Ambros. Exh. Virg. 1.)
- apostasia (ἀποστασία: eccl.) 194, 42. (Salv. Gub. Dei 6, p. 128.)
- apostata (ἀποστάτης: eccl.) 93, 12; 105, 9, 10; 149, 22; 217, 10; 238, 6. (Tert. adv. Marc. 5, 11; Sedul. 5, 138; Cod. Th. 16, 7, 1; Vulg. Job 34, 18; Prov. 6, 12.)
- apostolus (ἀπόστολος: mostly eccl.) 22, 2, 3 to 238, 15 passim. (Tert. Praescr. adv. Haer. 20; Prud. Ham. 508; Vulg. freq. in N. T. Matth. 10, 2 to Apoc. 21, 14.)
- apotheca (ἀποθήκη: class.) 78, 9. (Cic. Phil. 2, 27; Hor. S. 2, 5, 7; Plin. 14, 14, 16; Arn. 7, p. 236; Vulg. 1 Par. 27, 28; 2 Par. 32, 28; Isai. 39, 2.)
- archangelus (ἀρχάγγελος: eccl.) 110, 78. (Hier. Ruf. 1, 6; Tert. adv. Val. 19; Vulg. 1 Thess. 4, 15; Judae 9.)
- archiaterus (ἀρχίατρος: late) 41, 2; 227. (Cod. Th. 12, 13.)
- archivum (ἀρχεῖον: p. c.) 43, 25; 129, 4. (Dig. 4, 19, 9; Tert. Apol. 19; adv. Marc. 4, 7.)

- Asiarcha (Ἀσιάρχος: late) 29, 12. (Cod. Th. 15, 9, 2.)
- asteriscus (ἀστερίσκος: late) 70, 3. (Isid. Orig. 1, 20, 2; Hier. in Ruf. 2, 8.)
- astrologus (ἀστρολόγος: class.) 199, 34. (Varro R. R. 2, 1, 7; Cic. Div. 2, 42, 87; Juv. 6, 554; Suet. Ner. 36.)
- athleta (ἀθλητής: class.) 137, 12. (Plin. 7, 20, 19; Cic. Sen. 9, 27; Nep. Epam. 2, 4.)
- atomus (ἄτομος: class.) 3, 2; 118, 18, 28, 30; 190, 15; 205, 14. (Cic. Fin. 1, 6, 17; Tusc. 1, 18, 42; Vitruv. 2, 2; Lact. de Ira Dei 10; Tert. Res Car. 42, 51.)
- azyma (ἄζυμος: eccl.) 196, 3. (Vulg. freq. Gen. 19, 3 to 1 Cor. 5, 8.)
- baptisma (βάπτισμα: eccl.) 43, 22; 51, 4; 87, 9; 105, 12; 190, 23, 24; 194, 32, 44, 45; 250, 2; 250A. (Prud. Psych. 103; Tert. Bapt. 8; Vulg. Marc. 7, 4; Act. 1, 22; Ephes. 4, 5; Hebr. 6, 3; 1 Petr. 3, 21.)
- baptismus (a parallel form more frequent than baptisma)
or
- baptismum (eccl.) 23, 4; 44, 10; 51, 4; 55, 5; 88, 9; 166, 10 et passim. (Cod. Th. 16, 6, 1; Tert. Bapt. 15; Hilar. Trin. 11, 1; Vulg. 2 Esdr. 4, 23; Matth. 3, 7; Marc. 11, 30; Luc. 3, 3; Act. 10, 17, etc.)
- barathrum (βάραθρον: poet.) 82, 18. (Plaut. Rud. 2, 7; Lucr. 3, 966; Cat. 68, 108; Verg. A. 3, 421; Val. Fl. 2, 86; Vulg. Judic. 5, 15.)
- basis (βάσις: class.) 3, 2. (Cic. Verr. 2, 2; Vitruv. 10, 6; Ov. P. 3, 2, 52; Phaedr. 2; Plin. 17, 25, 38; Suet. Vesp. 23; Vulg. freq. Exod. 26, 19 to Act. 3, 7.)
- basilica (βασιλική = church: eccl.) 29, 6; 93, 50; 232, 2. (Sulp. Sev. Hist. Sacr. 2, 33.)
- bibliotheca (βιβλιοθήκη: class.) 231, 7. (Cic. Fam. 7, 28, 2; Isid. Orig. 15, 5, 5; Ov. Tr. 3, 1, 60; Suet. Aug. 29; Dio. 53; Vulg. 1 Esdr. 5, 17, 6; 2 Macc. 2, 13.)
- blasphemia (βλασφημία: eccl.) 36, 18; 55, 6; 166, 7; 185, 8. (Hier. Ep. 62, 2; Vulg. freq. 4 Reg. 19, 3 to Apoc. 17, 3.)
- byssus (βύσσος: late) 157, 28; 259, 5. (App. M. 11, p. 258; Mart. Cap. 2, 114; Vulg. freq. Exod. 25, 4 to Apoc. 18, 16.)
- camelus (κάμηλος: class.) 137, 8. (Varro L. L. 5; Cic. N. D. 2, 47, 122; Liv. 37, 40, 12; Hor. Ep. 2, 1, 195; Vulg. freq. Gen. 12, 16 to Luc. 33, 4.)

- caminus (κάμινος: class.) 102, 32. (Ov. Met. 7, 106; Pers. 5, 10; Plin. 33, 4, 21; Verg. A. 3, 580; Hor. S. 2, 3, 321; Vulg. Exod. 9, 8; Prov. 17, 3; Dan. 3, 17; Matth. 13, 42, etc.)
 canon (κανών = canon of Scripture: eccl.) 64, 3; 93, 35; 237, 4, 5, 6, 7, 8, 9. (Hier. Ep. 82, 3; Isid. Orig. 6, 15.)
 catechumenus (κατηχούμενος: eccl.) 35, 4; 36, 26; 126, 5; 151, 5; 217, 3; 250, 3; 259, 3. (Tert. Praeser. 41; Hier. Ep. 69, 2; Ambros. Ep. 34.)
 cathedra (καθέδρα = bishop's office: eccl.) 23, 3; 43, 7, 8; 55, 3; 105, 16; 118, 9; 128, 3; 129, 5; 208, 2; 209, 7, 8. (Sid. Ep. 7, 4; Hier. Ep. 117, 1; Vulg. = chair: 1 Reg. 20, 25; Psal. 1, 1; Matth. 21, 12.)
 character (χαρακτήρ: mostly p. a. in literal sense) 88, 9; 98, 5; 105, 1, 2; 108, 3; 173, 3; 185, 23. (Col. 11, 2, 14; Pal. Jan. 16; Vulg. Apoc. 13, 16; 14, 19.)
 charta (χάρτης: class.) 15, 1; 31, 2; 43, 25, 27, 29; 51, 3. (Cic. Att. 5, 4, 4; Lucr. 6, 112; Plin. 13, 12, 23; Vulg. Tobiae 7, 16; 2 Joan. 12.)
 chirographum (χειρόγραφον: class.) 185, 15; 190, 23, 24. (Cic. Fam. 2, 13, 3; Quint. 9, 2, 73; Suet. Caes. 17; Vulg. Tobiae 1, 17; Colos. 2, 14.)
 choraula (χοράυλης: form in late glossaries only) 60, 1. (Mart. 5, 56, 9; Juv. 6, 77; Petr. 69, 5; Sid. Ep. 9, 13.)
 cimeterium (al. coemeterium—κοιμητήριον: eccl.) 122, 6. (Hier. Vir. Ill. 16; Tert. An. 51.)
 cithara (κιθάρα: class.) 55, 12; 199, 17. (Lucr. 2, 28; Tib. 2, 3, 12; Verg. A. 6, 120; Hor. C. 1, 15, 15; Vulg. freq. Gen. 4, 21 to Apoc. 15, 2.)
 clericus (κληρικός: eccl.) 34, 3; 35, 5; 36, 9; 43, 7; 44, 9; 60, 1; 61, 1; 63, 4; 64, 3; 65, 1; 78, 4; 83, 6; 91, 8; 105, 3; 129, 6; 133, 1; 134, 2; 139, 2; 153, 10; 185 passim; 202A, 7; 213, 1; 228 passim; 236, 1, 3. (Hier. Ep. 60, 10.)
 clerus (κλήρος: eccl.) 60, 1; 78, sal.; 213, 1. (Tert. Monog. 12; Prud. στεφ. 4, 78; Hier. Ep. 69, 2; Vulg. Psal. 67, 14; 1 Petr. 5, 3.)
 colaphus (κόλαφος: class.) 118, 3. (Plaut. Pers. 5, 2, 65; Quint. 6, 3, 83; Ter. Ad. 2, 1; Vulg. Matth. 26, 27; Marc. 14, 65; 1 Cor. 4, 11.)
 cothurrus (κόθορρος = majesty: late) 187, 21. (Amm. 21, 16, 1.)
 daemon (δαίμων = evil spirit: eccl.) 78, 3; 98, 2, 4; 108, 18, 20, 32; 105, 15; 125, 3; 137, 12, 16; 138, 18; 164, 2; 166,

- 16; 169, 11; 184A, 5; 185, 12; 245, 2. (Lact. 2, 14; Tert. Apol. 22; Hier. Ep. 130, 16; Vulg. Levit. 17, 7; Matth. 2, 19; Jacob 2, 19.)
- daemonium (δαμόνιον = evil spirit: p. c.) 17, 1; 47, 2, 3, 4; 55, 34; 82, 17; 91, 5; 98, 1; 187, 36; 194, 11. (App. Mag. p. 315, 10; Tert. Apol. 21; Hier. in Matth. 1, ad 10, 28; Hilar. in Ps. 68, 11; Vulg. freq. Deut. 32, 17 to Apoc. 18, 2.)
- decalogus (δεκάλογος: eccl.) 55, 20, 22. (Tert. An. 37.)
- decas (δεκάς: eccl.) 194, 16; 199, 16. (Tert. de Praescr. 49; Mart. Cap. 7, 734; Hier. in Is. 7 ad 23, 14.)
- diabolus (διάβολος: eccl.) 23, 5; 26, 6; 36, 18; 43, 22, etc. passim to 262, 6. (Tert. An. 35; adv. Marc. 2, 10; Paulin. 26, 528; Vulg. freq. 3 Reg. 21, 13 to Apoc. 20, 91.)
- diaconus (διάκονος: eccl.) 21, 1; 22, 4; 23, 6; 43, 7; 53, 4; 71, 1; 73, 8; 84, 1; 95, 9; 108, 19; 120, 9; 126, 4; 139, 2; 151, 11; 164, 22; 177, 15; 185, 17. (Tert. Praescr. 3; Cod. Just. 1, 3, 6; Hier. Ep. 146, 2; Vulg. Philip. 1, 1; 1 Tim. 3, 8.)
- diadema (διάδημα: class.) 232, 3. (Cic. Phil. 2, 34; Quint. 9, 3, 61; Hor. C. 2, 2, 21; Juv. 8, 259; Vulg. freq. 2 Reg. 1, 10 to Apoc. 19, 12.)
- dialogus (διάλογος: class.) 17, 3; 118, 2, 3; 137, 1; 220A, 3. (Cic. Or. 44; Quint. 5, 14, 27.)
- didrachma (διδράχμων: eccl.) 83, 5. (Tert. Praescr. 11; Vulg. 2 Macc. 4, 19; Matth. 17, 23.)
- diocesis (διοίκησις = bishop's jurisdiction: eccl.) 133, 3; 139, 1; 222, 3. (Sid. Ep. 7, 6.)
- dogma (δόγμα: class.) 40, 8; 102, 14; 118, 10, 27; 157, 29; 188, 2; 191, 2; 194, 2; 237, 3. (Cic. Ac. 2, 43, 133; Mart. 1, 9; Juv. 13, 121; Hier. adv. Jovin. 1, 42; Vulg. Esth. 4, 3; Job 13, 4; Act. 16, 4.)
- ecclesia (ἐκκλησία = church: eccl.) 10, 2; 17, 5; 21, 3, 5, 6, etc. passim. (Amm. 21, 2; Hier. Ep. 123, 6; Vulg. freq. Num. 19, 20 to Apoc. 22, 16.)
- ecclesiastes (ἐκκλησιαστής: eccl.) 143, 8; 166, 26; 190, 17. (Tert. Monog. 3; Isid. Orig. 6, 2, 19; Vulg. Eccle. 1, 1; 2, 12.)
- elemosyna (ἐλεημοσύνη: eccl.) 36, 9; 39, 9; 48, 3; 157, 3; 159, 3; 180, 24; 187, 36; 220, 11; 262, 5, 6, 7, 8. (Tert. Pat. 7; Hier. Ep. 52, 9; Vulg. Tobiae, 2, 16; Eccli. 3, 15; Dan. 4, 24; Matth. 6, 2; Luc. 11, 41; Act. 3, 2, etc.)

- episcopus (ἐπίσκοπος = bishop: eccl.) 21, 1; 22, 4; 23, 1, 8; 27, 5; 28, 1, et passim. (Amm. 15, 7, 7; Vulg. 2 Esdr. 11, 22; Act. 20, 28; Philip. 1, 1; 1 Tim. 3, 2.)
- epitaphium (ἐπιτάφιον: rare) 40, 2. (Inscr. Orelli 1022, 4518; Cic. Tusc. 5, 12.)
- eremus (ἐρημος: late) 55, 30; 205, 2. (Cod. Just. 11, 57, 4; Tert. Idol. 5; Hier. Ep. 17, 3; Sulp. Sev. Dial. 1, 15; Vulg. Deut. 1, 19; 1 Par. 59; Psal. 77, 15; Sap. 18, 20; Eccli. 6, 3; Jerem. 52, 7.)
- eucharistia (εὐχαριστία: eccl.) 44, 10; 54, 47; 98, 7. (Tert. adv. Haer. 47; Hier. Ep. 71, 6; Cyp. Ep. 10.)
- eulogia (ἐλογία: eccl.) 36, 19. (Ambros. Distich. 6; Gennad. 42; Alcim. Avit. Ep. 65.)
- evangelista (εὐαγγελιστής: eccl.) 36, 30; 55, 2; 138, 12; 149, 11; 199, 17, 28; 242, 2; 265, 5. (Prud. Cath. 677; Hier. Ep. 57, 7; Vulg. Isai. 41, 27; Act. 21, 8; Ephes. 4, 11; 2 Tim. 4, 5.)
- exochas (ἐξοχάς: ἄπαξ λεγόμενον) 38.
- evangelium (εὐαγγέλιον = gospel: eccl.) very freq. 29, 2 to 268, 1. (Vulg. freq. Matth. 4, 23 to Apoc. 14, 6.)
- exhedra (ἐξέδρα: class.) 29, 8. (Cic. de Or. 3, 5; Vitruv. 5, 11, 12; Quint. 10, 1, 89; Dig. 9, 3, 5; Vulg. 4 Reg. 23, 11; 1 Par. 9, 26; Jerem. 35, 2.)
- exodus (ἐξοδος: eccl.) 55, 30. (Tert. adv. Jud. 11.)
- extasis (ἐκστασις: eccl.) 80, 3; 147, 31, 47. (Serv. ad Verg. A. 1, 343; Hier. in Is. pr.; Tert. Anim. 45; Vulg. Psal. 30, 1; Act. 3, 10.)
- genesis (γένεσις: class.) 55, 17, 18; 143, 4; 166, 11; 190, 18; 205, 9. (Plin. 36, 5, 4; Juv. 6, 579; Suet. Vesp. 14.)
- gymnasium (γυμνάσιον: class.) 118, 9, 21. (Plaut. Am. 4, 1, 3; Cic. Tusc. 2, 15, 151; Ov. H. 16, 15, 1; Cels. 5, 11; Plin. Ep. 10, 40, 12; Vulg. 1 Macc. 1, 15; 2 Macc. 4, 9.)
- gyrus (γῦρος: poet.) 185, 15. (Verg. G. 3, 115; Tib. 4, 1, 93; Manil. 5, 74; Ov. A. A. 3, 384; Vulg. freq. Exod. 28, 32 to 1 Macc. 13, 10.)
- haeresis (αἵρεσις: eccl. = heresy) 23, 4; 29, 21; 44, 6; 82, 16; 93, 18, 48; 137, 16; 176, 2; 178, 1; 190, 22; 202A, 14; 220, 4; 222, 2; 232, 3; 236, 2; 237, 3. (Tert. adv. Haer. 1; Sid. Ep. 7, 6; Lact. 4, 30, 2; Prud. Psych. 710; Hier. in Titum ad 3, 10; Vulg. Act. 5, 17; 1 Cor. 11, 19.)
- haeresiarcha (αἱρεσιάρχης: eccl.) 237, 2. (Sid. Ep. 7, 6.)

- haeresiota (αἵρεσιώτης: ἄπαξ λεγόμενον) 40, 9.
- haereticus (αἵρετικός: eccl.) freq. from 7, 4 to 251. (Tert. adv. Haer. 41; Vulg. Tit. 3, 10.)
- hebdomas (ἑβδομάς: rare) 36, 9, 20, 27; 54, 6; 55, 9; 195, 5; 199, 16, 20, 21, 33. (Hier. Ep. 53, 2; Isid. de Nat. R. 3; Gell. 3, 10, 1; Vulg. Gen. 29, 27; Exod. 34, 22; Dan. 10, 3, etc.)
- hemisphaerium (ἡμισφαίριον: class.) 55, 7. (Varro R. R. 3, 5, 17; Hyg. Astr. 4, 13; Mela 1, 1, 2; Mart. Cap. 6, 602; Vitruv. 5, 10, 5; Hier. Ep. 64, 19; Serv. ad Verg. G. 1, 100.)
- heros (ἥρως: class.) 40, 7. (Cic. de Or. 2, 47, 194; Verg. E. 4, 16, etc.)
- historia (ἱστορία: class.) 22, 1, 3. (Cic. de Or. 2, 9, 36; Gell. 5, 18; Plin. Ep. 5, 8; Vulg. 1 Esdr. 4, 15; Esth. 2, 23; 2 Macc. 2, 25.)
- holocaustum (ὁλόκαυστον: eccl.) 47, 3. (Prud. Apoth. 537; Psych. 784; Hier. Ep. 64; Vulg. very freq. Gen. 8, 20 to 2 Macc. 2.)
- homilia (ὁμιλία: eccl.) 224, 2. (Isid. Orig. 6, 8; Hier. Ep. 71, 2.)
- hymnus (ᾠμος: eccl.) 29, 11; 36, 6; 55, 34; 159, 3, 4; 211, 7; 227; 237, 2, 4, 5, 6, 7. (Prud. Cath. 37; Lact. 4, 8; Ambros. Expos. in Psal. 118, prol. 3; Vulg. 3 Reg. 8, 28; 1 Par. 16, 36; 1 Esdr. 3, 11; Judith 16, 15, etc.)
- hyperbole (ὑπερβολή: class.) 149, 10. (Quint. 8, 6, 67; Sen. Ben. 7, 23.)
- hypocrisis (ὑπόκρισις: eccl.) 2, 7; 22, 7; 138, 13. (Hier. adv. Rufin. 3, 35; Vulg. Matth. 28, 28; Luc. 12, 1; 1 Tim. 4, 2.)
- idiota (ιδιώτης: class.) 137, 12. (Cic. Verr. 2, 4, 2; Quint. 8, 3, 22; Vulg. Act. 4, 13; 1 Cor. 14, 16.)
- idolatre⁶ (ειδωλολάτρης: eccl.) 167, 3. (Hier. Ep. 21, 13; Tert. Idol. 1; Apol. 24; Vulg. 1 Cor. 10, 7; Apoc. 21, 8.)
- idolatria⁶ (ειδωλολατρεία: eccl.) 51, 1; 82, 8, 12, 15; 120, 7; 173A. (Tert. Idol. 1; Apol. 24; Vulg. 1 Reg. 15, 23; Act. 17, 16.)
- idolium (εἰδωλεῖον: eccl.) 47, 6. (Tert. Cor. Mil. 10; Hier. Ep. 21, 13; Prud. Apoth. 186; Symm. 1, 612; Vulg. 1 Cor. 8, 10.)
- idolum (εἰδωλον = idol: eccl.) 29, 4, 9; 36, 15; 43, 23, 24; 47,

⁶In these two words the syncopated form for idololatria and idololatre^s is preferred by Goldbacher.

- 3, 4; 51, 1; 87, 2; 97, 2; 98, 3; 102, 18; 105, 11; 120, 7; 173, 5; 173A; 185, 8, 12, 17, 19, 41; 232, 1, 7. (Tert. Idol. 1; Lact. Mort. Per. 2, 6; Sedul. 5, 146; Hier. adv. Vigil. 7; Vulg. freq. Gen. 31, 19 to Apoc. 22, 15.)
- idolothytus (εἰδωλόθυτος: eccl.) 47, 4, 6. (Tert. Idol. 13; Spect. 13; Vulg. 1 Cor. 8, 7; Apoc. 2, 20.)
- lampas (λαμπάς: mostly poet.) 140, 77, 78, 84. (Plaut. Men. 5, 2, 80; Lucr. 2, 25; Att. ap. Cic. N. D. 3, 16, 41; Juv. 3, 288; Vulg. Gen. 15, 17; Exod. 20, 18; Cant. 8, 6; Matth. 25, 1, etc.)
- latria (λατρεία: eccl.) 170, 2, 3; 173A. (Cass. de Amic. 36.)
- lyra (λύρα: class.) 199, 37. (Hor. C. 1, 10, 6; Ov. H. 3, 118; Stat. Th. 445; Vulg. 2 Reg. 6, 5; 3 Reg. 10, 12; 1 Par. 15, 16; Isai. 5, 12; Amos 5, 23.)
- machina (μηχανή: class.) 194, 47. (Lucr. 5, 96; Cic. Verr. 2, 1, 55; Hor. Ep. 2, 2, 73; Quint. 11, 1, 44; Vulg. Deut. 20, 20; 2 Par. 26, 15; Esth. 16, 13.)
- magus (μάγος: class.) 36, 21; 55, 29; 102, 32; 137, 13; 143, 1. (Cic. Div. 1, 23, 46; Juv. 3, 77; App. Dog. 1, 3, p. 186; Vulg. Levit. 19, 31; Dan. 1, 20; Act. 8, 9, etc.)
- martyr (μάρτυρ: eccl.) 22, 3, 6; 29, 9; 76, 3, 43; 78, 3; 89, 1; 93, 9; 105, 5; 138, 12; 139, 2; 140, 27; 166, 18; 185, 12; 212; 215, 3; 217, 22; 237, 3, 15. (Prud. Cath. 12, 125; Tert. Anim. 55; Hier. Ep. 46, 8; Vulg. Apoc. 17, 6.)
- martyrium (μαρτύριον: eccl.) 108, 9; 157, 36; 228, 4. (Tert. Spect. 29; Greg. M. Dial. 3, 28; Hier. adv. Jovin. 1; Ambros. Off. 2, 28.)
- massa (μάζα: poet.) 186, 4, 12, 16, 18; 187, 33; 188, 7; 190, 9, 10, 12, 24; 194, 4, 5, 14. (Verg. G. 1, 275; Plin. 31, 7, 39; Ov. M. 8, 666; Juv. 6, 421; Vulg. 4 Reg. 20, 7; 1 Cor. 5, 6; Galat. 5, 9.)
- melos (μέλος: class.) 101, 3. (Cato ap. Non. 213, 17; Cic. N. D. 2, 35, 89; Hor. C. 3, 4, 2.)
- metaphora (μεταφορά: p. a.) 180, 3. (Quint. 8, 6, 18; Schol. Juv. 1, 169.)
- metrum (μέτρον: p. a.) 101, 4; Quint. 9, 4, 46; Gell. 4, 17, 9; Mart. 4, 6, 4.)
- moechus (μοιχός: poet.) 93, 41. (Plaut. Mil. 3, 1, 180; Ter. And. 2, 1, 16; Hor. C. 1, 25, 9; Juv. 9, 25; Vulg. Levit. 20, 10.)
- monachus (μοναχός: eccl.) 36, 9; 60, 1, 2; 78, 6; 126, 11; 220,

- 3; 262, 5, 6. (Rut. Nam. 1, 441; Sid. Ep. 5, 17; Hier. 22, 34.)
- monacha (μοναχή: eccl.) 262, 9. (Hier. Ep. 39, 4.)
- monas (μονάς: p. c.) 3, 2. (Maer. Som. Scip. 1, 6, 7; Tert. adv. Val. 37.)
- monasterium (μοναστήριον: eccl.) 36, 8; 60, 1, 2; 64, 3; 65, 2; 78, 9; 83, 4, 6; 111, 1; 125, 4, 5; 126, 8; 209, 3; 211, 4, 5, 6. (Hier. Ep. 108, 28; Sid. Ep. 4, 25.)
- musica (μουσική: class.) 120, 5; 101, 4. (Cic. de Or. 3, 33, 132; Quint. 1, 10, 9; Vulg. Eccli. 22, 6; 32, 5.)
- mysterium (μυστήριον: class.) 137, 18; 140, 5, 21, 64, 70; 147, 32. (Cic. N. D. 2, 24, 62; Tert. Apol. 39; Just. 5, 1, 1; Vulg. freq. Judith 2, 2 to Apoc. 17, 5.)
- neomenia (νεομηρία: eccl.) 196, 3. (Tert. Idol. 14; adv. Marc. 1, 20; Hier. Ep. 106, 86; Vulg. 2 Par. 2, 4; Judith 8, 6; Psa. 80, 4; Isai. 1, 13.)
- neophytus (νέοφυτος: eccl.) 55, 32. (Tert. Praescr. Haeret. 4; Hier. Ep. 69, 9; Inscr. Orelli 2527; Vulg. 1 Tim. 3, 6.)
- obeliscus (ὀβελίσκος = a mark in books: ᾧπαξ λεγόμενον) 70, 3.
- obolus (ὀβολός: p. a.) 40, 3. (Vitr. 3, 1; Cels. 5, 17; Plin. 21, 34, 109; Vulg. Exod. 30, 13; Levit. 27, 25; Num. 3, 47; Ezech. 45, 12.)
- organum (ὄργανον: p. a.) 9, 3; 137, 5; 148, 16. (Col. 3, 13, 12; Vitr. 10, 1; Quint. 1, 2, 30; Vulg. Gen. 4, 21; 2 Par. 5, 13; Sap. 19, 17.)
- paradisus⁷ (παράδεισος = paradise: eccl.) 36, 11, 12; 38, 12; 147, 26; 157, 15; 164, 8; 187, 3, 5, 6, 9. (Tert. Apol. 47; Vulg. Gen. 2, 8; Cant. 4, 13; Apoc. 2, 7, etc.)
- paradoxum (παράδοξον: late) 104, 15. (Rufin. Fig. Sent. 34; Isid. 2, 21, 29.)
- paralysis (παράλυσις: p. a.) 227. (Plin. 20, 3, 8; Petron. 120; Vulg. 1 Macc. 9, 55.)
- parochia⁸ (παροικία: eccl.) 209, 2. (Hier. Ep. 51, 2; Sid. Ep. 7; Ep. Leon. 52, 5.)
- patriarcha (πατριάρχης: eccl.) 93, 4; 164, 2, 6, 7; 189, 3; 194, 41; 236, 1, 2. (Tert. Idol. 17; Prud. Psych. 534; Paul. Nol. Car. 24, 209; Hier. adv. Rufin. 1, 13; Vulg. 1 Par. 8, 28; Tobiae 6, 20; Act 2, 29; Hebr. 7, 4.)

⁷ This word is of Persian origin. Cf. Forcellini, paradisus.

⁸ Correct form: paroechia. Cf. Goelzer (1), p. 214, note.

- Pentecostes (πεντηκοστή: eccl.) 55, 28, 32; 36, 18; 199, 23; 262, 2; 266, 2. (Tert. Idol. 14; Hier. Ep. 41, 3; Vulg. 2 Macc. 12, 32; Act. 2, 1; 1 Cor. 16, 8.)
- petra (πέτρα: class.) 127, 7; 194, 3; 204, 8. (Sen. Herc. Oct. 804; Plin. 10, 32, 48; Curt. 7, 11, 1; Vulg. freq. Exod. 4, 25 to Apoc. 6, 16.)
- phantasma (φάντασμα: p. a.) 92A: 102, 6; 120, 7; 140, 57; 147, 47. (Plin. Ep. 7, 27, 1; Tert. adv. Marc. 5, 7; Hier. Ep. 48, 21; Vulg. Matth. 14, 26; Marc. 6, 49.)
- phantasia (φαντασία: p. a.) 7, 1, 4; 140, 54, 56; 166, 4; 169, 7. (Sen. Suas. 2, 15; Petron. 38; Amm. 14, 11, 18; Vulg. Eccli. 34, 6.)
- phiala (φιάλη: poet.) 232, 4. (Juv. 5, 37; Mart. 8, 33, 2; Vulg. freq. Exod. 25, 29 to Apoc. 21, 9.)
- philosophia (φιλοσοφία: class.) 1, 3; 2, 1; 102, 13, 14; 149, 30; 155, 9. (Cic. Off. 2, 2, 5; Sen. Ep. 89, 2; Vulg. Colos. 2, 8.)
- philosophus (φιλόσοφος: class.) 1, 1, 2; 3, 2; 82, 13; 101, 2; 102, 14, 23; 104, 3 et passim. (Cic. Or. 1, 49, 212; Macr. S. 7, 1, etc.; Vulg. Act. 17, 18.)
- platea (πλατεία: class.) 17, 3, 50; 155, 10. (Plaut. Trin. 4, 1, 21; Ter. And. 4, 5, 1; Caes. B. C. 1, 27; Hor. Ep. 2, 2, 71; Vulg. freq. Gen. 10, 11 to Apoc. 22, 2.)
- pompa (πομπή: class.) 22, 8; 88, 6; 130, 12; 262, 9. (Cic. Tusc. 5, 32, 91; Verg. A. 5, 53; Vulg. Jerem. 47, 3.)
- presbyter (πρεσβύτερος: eccl.) 23, 1; 29, 12; 31, 4; 34, 5; 43, 7; 44, 9; 56, 1 et passim to 268, 3. (Hier. Ep. 146; Tert. Bapt. 17; Vulg. 1 Esdr. 6, 8; Judith 6, 20; Dan. 13, 28; 1 Tim. 4, 14.)
- presbyterium (πρεσβυτέριον: eccl.) 126, 3, 12; 175, 4. (Vulg. 1 Tim. 4, 14.)
- prooemium (προοίμιον: class.) 11, 1; 153, 1; 174. (Cic. de Or. 2, 80, 325; Quint. 4, 1, 1; Juv. 3, 288.)
- propheta (προφήτης: p. c.) 29, 6, 7; 33, 3; 36, 5; 44, 11; 55, 28; 71, 3; 78, 5 et passim to 238, 24. (App. de M. p. 56, 29; Macr. S. 7, 13, 9; Lact. 1, 41; Vulg. very freq. Gen. 20, 7 to Apoc. 22, 19.)
- prophetia (προφητεία: eccl.) 49, 2, 3; 55, 20; 82, 15; 88, 11; 93, 9; 130, 5; 132; 137, 16; 140, 14, 15, 21, 41; 149, 10, 67, 69; 164, 3, 8, 9; 169, 2 et passim. (Tert. Anim. 35; Hier. Ep. 18, 15.)

- protoplastus (πρωτοπλαστός: eccl.) 202A, 8, 11, 12. (Tert. Ex. ad Cast. 2; Alcim. 2, 35.)
- psalmus (ψαλμός: eccl.) very freq. 29, 10 to 266, 23. (Lact. 4, 8, 14; Tert. adv. Prax. 11; Vulg. freq. Judith 16, 2 to Colos. 3, 16.)
- psalterium (ψαλτήριον: class.) 49, 2; 261, 5. (Cic. Har. Resp. 21, 44; Verg. Cir. 178; Quint. 1, 10, 31; Arn. 6, 209; Tert. Cor. Mil. 9; Hier. Ep. 58, 3; Vulg. 1 Reg. 10, 5; 2 Par. 5, 12; Eccli. 40, 21; Amos 6, 5, etc.)
- pseudoapostolus (ψευδαπόστολος: eccl.) 43, 22. (Tert. Praeser. 4; Res Car. 24; Vulg. 2 Cor. 11, 13.)
- pseudopropheta (ψευδοπροφήτης: eccl.) 29, 6; 44, 9; 93, 6. (Tert. adv. Haer. 4; Vulg. Zach. 13, 2; Matth. 24, 11; Marc. 13, 22; Luc. 6, 26; Act. 13, 6, etc.)
- rhagades (ράγδες: p. a.) 38. (Plin. 23, 4, 44; Cels. 6, 18, 7.)
- rhetor (ρήτωρ: class.) 118, 9, 21; 259, 4. (Cic. de Or. 1, 18, 84; Quint. 2, 2, 1; Tac. Dial. 30, 35.)
- rhythmus (ῥυθμός: mostly p. a.) 101, 3. (Quint. 9, 4, 45; Mart. Cap. 9, 967.)
- satanas (σατανᾶς: eccl.) 26, 6, 11; 53, 7; 82, 12; 93, 7, 8; 194, 21. (Tert. Apol. 22; Vulg. in N. T. freq. Matth. 4, 10 to Apoc. 20, 7.)
- scandalum (σκάνδαλον: eccl.) 23, 5; 29, 12; 54, 3; 55, 35; 62, 2; 63, 2; 64, 3; 69, 1; 73, 10; 77, 1; 78, 1, 2, 3; 82, 35; 93, 30; 95, 4; 120, 6; 176, 15; 185, 2; 207, 2; 208, 2; 209, 4; 211, 2; 249; 262, 9. (Prud. Apoth. 47; Tert. Virg. Vel. 3; Hier. passim; Vulg. Exod. 10, 7; Matth. 13, 41, etc.)
- schisma (σχίσμα: eccl.) freq. 203 to 232, 2. (Tert. Praeser. 5; Hier. Ep. 17, 2; Prud. στεφ. 11, 19; Vulg. Joan. 9, 16; 1 Cor. 1, 10; 12, 25.)
- schola (σχολή: class.) 138, 10; 259, 4. (Cic. Tusc. 1, 4, 7; Plin. 36, 5, 4; Cod. Th. 12, 20, 20; Amm. 14, 7, 12; Vulg. Act. 19, 9.)
- sphaera (σφαῖρα: class.) 3, 2. (Cato R. R. 82; Cic. Fat. 8, 15; Macr. Som. Sc. 2, 48; Mart. Cap. 7, 741; Vulg. Isai. 29, 3.)
- syllaba (συλλαβή: class.) 26, 4; 137, 7; 166, 13. (Plaut. Bacch. 3, 3, 29; Cic. Par. 3, 2, 26; Quint. 1, 5, 62.)
- symbolum (σύμβολον: a. and p. c.) 93, 46; 214, 2; 219, 1; 227. (Plaut. Ps. 1, 1, 53; App. Dogm. Plat. 2, p. 16, 9; Vulg. Prov. 23, 21.)

- symphoniacus (συμφωνιακός: class. rare) 60, 1. (Cic. Mil. 21, 5; Arn. 2, 73.)
- synagoga (συναγωγή: eccl.) 140, 60. (Tert. adv. Jud. 8; Schol. Juv. 6, 159; Hier. Ep. 112, 13; Vulg. freq. Exod. 34, 31 to Apoc. 3, 91.)
- synodus (σύνδοδος: eccl.) 175, 1. (Cod. Just. 1, 3, 23; Amm. 15, 7, 7; Hier. Ep. 143, 2.)
- theologia (θεολογία: eccl.) 149, 25. (Chalc. in Tim. 264.)
- thesaurus (θησαυρός: class.) 31, 5; 47, 3; 157, 39; 166, 12; 261, 1; 268, 3. (Plaut. Trin. 3, 3, 53; Cic. Div. 2, 65; Sall. J. 10, 4; Hor. C. 3, 24, 2; Vulg. freq. Gen. 43, 23 to Hebr. 11, 26.)
- tomus (τόμος: rare) 175, 3. (Mart. 1, 67, 3; Hier. Ep. 22, 38.)
- trigonum (τρίγωνον: rare) 55, 31. (Varro L. L. 7, 4; Gell. 2, 21, 10; Col. 5, 10, 13; Vitruv. 10, 11; Hier. adv. Ruf. 2, 19.)
- tropus (τρόπος: p. a.) 180, 3. (Quint. 9, 1, 4; Ven. Carm. 10, 10, 54.)
- typhus (τύφος: eccl.) 22, 1, 6; 102, 32, 38; 153, 3; 187, 21. (Arn. 2, 43; Mart. Cap. 5, 566.)
- typus (τύπος: class.) 147, 32; 186, 31; 187, 37. (Cic. Att. 1, 10, 3; Plin. 35, 12, 43; Hier. Ep. 64, 19; Cael. Aur. Acut. 1, 14, 108; Vulg. 2 Reg. 13, 31.)
- tyrannis (τυραννίς: class.) 204, 2. (Cic. Att. 14, 9, 2; Quint. 1, 10, 48; Val. Max. 2, 10; Juv. 8, 223; Vulg. 3 Reg. 16, 20; Job 15, 20; Sap. 16, 4.)
- zelus (ζήλος: mostly p. c.) 2, 7; 22, 7; 186, 9. (Vitruv. 7, Praef.; Prud. Ham. 188; Hier. in Gal. 2, 4, 17; Vulg. freq. Num. 25, 11 to Jacob 3, 16.)
- zizania (ζιζάνια: eccl.) 23, 6; 27, 6; 43, 22; 53, 6; 76, 2, 3; 93, 15, 31, 32, 33, 36; 105, 16; 108, 10, 11, 12; 129, 5. (Prud. Apoth. 6, 8; Hier. Ep. 130, 7; Ambros. in Luc. 8, 49; Vulg. Matth. 13, 25; 26, 27, 29, 30, 36, 38, 40.)

b) Adjectives.

Of Greek loan-words in Latin, by far the largest number are nouns, being introduced principally to supply philosophical, technical and theological or other abstract terms in which the genius of the Latin language was deficient. Other parts of speech borrowed from Greek usually took on Latin prefixes or terminations and became hybrids. There is one suffix, however, which was borrowed from Greek and attached to Greek as well as to Latin words

to form adjectives. This is the ending *-ικός, -icus*, which is fairly common in Latin, and was especially useful in forming or adapting Greek adjectives. The following list will show that this termination predominates in the Greek adjectives found in the Letters.

- agonisticus (from *ἀγών*: eccl.) 108, 18. (Tert. Cor. Mil. 13; Cael. Aur. Cron. 5, 11.)
- allegoricus (*αλληγορικός*: late) 55, 21. (Arn. 5, p. 183; Hier. in Gal. 2, 4, 24.)
- alogus (*ἄλογος*: eccl.) 36, 11. (Capitol. 6, 9, p. 329.)
- angelicus (*ἁγγελικός*: eccl.) 112, 3; 140, 56; 147, 31; 162, 5; 186, 24; 187, 10; 205, 2. (Prud. Tetr. 11; Vulg. Judic. 13, 6, 1.)
- apoeryphus (*ἀπόκρυφος*: eccl.) 231, 2, 3, 4. (Hier. Ep. 107, 12; Commod. Apol. 823; Tert. Anim. 2.)
- apostolicus (*ἀποστολικός*: eccl.) 35, 3; 36, 24; 43, 7, 10, 26; 44, 3; 49, 3; 52, 3; 53, 1 et passim to 268, 4. (Tert. Praescr. adv. Haer. 32.)
- barbaricus (*βαρβαρικός*: poet. and p. a.) 47, 2; 111, 7; 127, 4; 146, 2; 228, 4. (Lucr. 1, 496; Plin. 15, 15, 16; Arn. 18, 2, 1.)
- blasphemus (*βλασφημός*: eccl.) 167, 3. (Prud. *στεφ.* 1, 75; Tert. Res Car. 26; Hier. Ep. 21, 3; Vulg. Levit. 24, 14; 2 Macc. 9, 28; 1 Tim. 1, 13.)
- canonicus (*κανονικός* = canonical: eccl.) 28, 2; 44, 14; 54, 1; 55, 7; 64, 3; 71, 4; 82, 3, 22, 24; 93, 32, 38; 147, 2, 4; 148, 15; 164, 6; 190, 17; 202A, 10; 237, 2, 3, 4, 5, 6, 7, 8. (Civ. Dei 18, 36; Hier. Ep. 112, 19.)
- catholicus (*καθολικός* = catholic: eccl.) very freq. from 11, 2 to 268, 2. (Prud. *στεφ.* 11, 24; Cod. Th. 16, 5, 47; Hier. Ep. 82, 2.)
- comicus (*κομικός*: class.) 155, 14. (Cic. Or. 20, 67; Quint. 11, 3, 125; Hor. S. 2, 5, 91.)
- daemoniacus⁹ (*δαμονιακός*: eccl.) 149, 26. (Tert. Anim. 46; Lact. 4, 15.)
- diabolicus (*διαβολικός*: eccl.) 36, 12; 82, 16, 20; 88, 3; 108, 8; 128, 2; 141, 2; 149, 26; 177, 18; 185, 14; 262, 2. (Paulin. Nol. 29, 11; Vulg. 3 Reg. 21, 13; Jacob 3, 15.)
- ecclesiasticus (*ἐκκλησιαστικός*: eccl.) freq. from 21, 4 to 268, 3. (Tert. Pudic. 22; Hier. Ep. 62, 2; Cod. Th. 1, 3, 22.)

⁹The correct form should be daemonicus. Cf. Goelzer (1), p. 153 and 219.

- evangelicus (εὐαγγελικός: eccl.) 36, 7, 24, 25; 44, 4; 55, 37; 57, 1; 82, 20, 22; 84, 2; 89, 5; 93, 9, 11, 23; 95, 2; 102, 21, 36; 108, 11; 147, 34; 153, 2, 4; 157, 15, 17; 164, 16; 177, 8; 194, 31; 199, 22; 237, 2, 8; 243, 6. (Tert. adv. Marc. 39; Prud. Apoth. 495.)
- grammaticus (γραμματικός: class.) 26, 4. (Auct. Her. 4, 12, 17; Quint. 1, 5, 54; Hor. Ep. 1, 19, 40, etc.)
- geometricus (γεωμετρικός: class, rare) 7, 4; 102, 23. (Cic. Div. 2, 59, 122.)
- historicus (ἱστορικός: class.) 93, 22; 138, 16; 143, 12. (Cic. Brut. 83, 286; Plin. Ep. 7, 9, 8; Vop. Aur. 35.)
- laicus (λαϊκός: eccl.) 64, 3; 76, 4; 88, 9; 129, 6; 139, 3; 170, 1; 185, 18; 238, 2, 11. (Tert. Exh. ad Cast. 7; Hier. adv. Lucif. 3; Vulg. 1 Reg. 21, 4.)
- lethargicus (ληθαργικός: p. a.) 89, 6; 93, 2, 4. (Plin. 23, 1, 6; Cael. Aur. Acut. 1, 3, 38.)
- magicus (μαγικός: poet. and p. a.) 43, 2, 3; 137, 13; 138, 18, 19. (Verg. A. 4, 493; Tib. 1, 8; Ov. M. 5, 197; Vulg. Sap. 17, 7.)
- metricus (μετρικός: p. a.) 26, 4. (Plin. 11, 37, 88; Quint. 9, 4, 52.)
- musicus (μουσικός: class.) 7, 4; 9, 3. (Cic. Leg. 2, 15, 39; Ter. Heaut. Prol. 23; Vulg. 1 Par. 15, 16; 2 Par. 5, 13; Eccli. 32, 7; Isai. 22, 24; Apoc. 18, 22.)
- mysticus (μυστικός: poet.) 11, 2; 17, 3; 55, 2, 5, 11, 14. (Mart. 8, 81, 1; Verg. G. 1, 166; Stat. Th. 8, 765; Vulg. Isai. 3, 3.)
- phreneticus (φρενητικός: class.) 7, 2, 3; 89, 6; 93, 2, 4; 157, 7; 185, 7. (Cic. Div. 1, 38, 81; Cels. 3, 18; Mart. 11, 28.)
- propheticus (προφητικός: eccl.) 33, 4; 44, 9; 51, 1; 53, 1; 54, 1; 55, 5, 23; 57, 1; 80, 3; 82, 9, 14, 16; 93, 9; 102, 15, 21; 108, 10, 16; 137, 16; 140, 5; 177, 8; 185, 19, 20; 194, 15, 39; 197, 1; 199, 5, 22, 39, 50; 233. (Tert. Cor. Mil. 7; Hier. Ep. 130, 14; Vulg. 2 Petr. 1, 19.)
- rhetoricus (ῥητορικός: class.) 118, 9. (Cic. de Or. 1, 29, 133; Quint. 5, 10, 3.)
- rhythmicus (ῥυθμικός: class.) 7, 4. (Cic. de Or. 3, 49, 190; Quint. 9, 4, 68; Mart. Cap. 2, 121.)
- scenicus (σκηνικός: class.) 91, 5. (Cic. Arch. 5, 10; Suet. Caes. 84; Quint. 6, 1, 26.)

- schismaticus (σχισματικός: eccl.) 53, 6; 61, 1; 76, 4; 88, 11; 93, 12; 129, 1, 4. (Hier. Ep. 10, 3.)
- scholasticus (σχολαστικός: p. a.) 118, 2. (Quint. 4, 2, 92; Tac. Or. 14; Gell. 15, 1, 1.)
- stoicus (Στωϊκός: class.) 104, 16. (Cic. Fam. 9, 22; Sen. Ep. 123, 14; Hor. Epod. 8, 15; Mart. 7, 69, 4; Juv. 13, 121; Vulg. Act. 17, 18.)
- theatricus (θεατρικός: late) 44, 1; 55, 12; 138, 14. (Civ. Dei 6, 6; Mus. 2, 5.)
- tropicus (τροπικός = figurative: late) 180, 3, 4. (Gell. 13, 24, 31; Hier. in Jerem. 3, 17, 20.)
- tyrannicus (τυραννικός: class.) 43, 24. (Auct. Her. 2, 30, 49; Cic. Leg. 1, 15, 42; Eutr. 6, 25.)

It will be observed from the above lists that Augustine uses Greek words with considerable frequency in the Letters, not only the indispensable ecclesiastical terms, but also other words for which a Latin equivalent might be found. As the author himself disliked Greek and declared¹⁰ that he did not know it well, this was probably not the result of deliberate choice on his part, but a reflection of certain tendencies of African Latin, which, as we have seen, preserves many of the most striking characteristics of the sermo plebeius.

2. Hebrew Words.

As might be expected from an author who quotes copiously from the Sacred Scriptures, Hebrew names occur often in Augustine's Letters. The names of the Biblical writers, as well as of patriarchs and prophets, kings and judges, apostles and disciples are found on almost every page. Usually these names are treated as indeclinable words and offer no peculiarities, except a few like Moyses, Abraham, Jerusalem, which show variation in declension. These will be treated in the section on inflectional forms.

The few Semitic words which are not proper names follow:

- abba (= pater) 194, 17. (Vulg. Marc. 14, 36; Rom. 8, 15; Gal. 4, 6.)
- amen (= fiat) 29, 2; 60, 87; 93; 105, 17; 217, 26; 227. (Vulg. very freq. Num. 5, 22 to Apoc. 22, 21.)
- alleluia (= laudate Dominum) 36, 19; 55, 28, 32. (Vulg. freq. Tobiae 13, 22 to Apoc. 19, 6.)

¹⁰ Confessions, 1, 13; 7, 13.

- gehenna (= infernus) 145, 4; 157, 19; 185, 14, 21; 194, 6; 204, 2. (Vulg. Matth. 5, 22; Marc. 9, 42; Luc. 12, 5; Jacob 3, 6, etc.)
- manna (= cibus in deserto) 54, 4. (Vulg. Deut. 8, 3; Josue 5, 12; 2 Esdr. 9, 20; Psal. 77, 24; Baruc. 1, 10; Joan. 6, 31; Hebr. 9, 4; Apoc. 2, 17.)
- pascha¹¹ (= transitus) 55, 2; 5, 9, 12, 14, 16, 23, 27, 29, 30, 32; 36, 18; 169, 1; 214, 5; 215, 1; 227. (Vulg. freq. 1 Esdr. 6, 19 to Hebr. 11, 28.)
- rabbi (= magister) 166, 9. (Vulg. Matth. 23, 7; Marc. 9, 4; Joan. 1, 38, etc.)
- sabbatum (= dies septimus) 336, passim; 39, passim; 186, 3; 247, 2. (Vulg. very freq. Exod. 16, 23 to Colos. 2, 16.)
- sabaoth (= exercitus caelestis) 147, 18. (Prud. Apoth. 901; Tert. adv. Jud. 13; Vulg. Jerem. 11, 20; Rom. 9, 29; Jacob 5, 4.)
- seraphim (= ordo spirituum beatorum) 55, 29; 147, 18, 23. (Prud. Cath. 4, 5; Isid. Orig. 7, 5; Vulg. Isai. 6, 2.)

3. Punic Words.

The few references in the Letters to the Punic speech, and the scant collection of African proper names are just enough to make one wish that Augustine had given us a little more light on that vanished tongue. He must have spoken it at least in childhood, as it was the language of servants and tradespeople in the African coast-towns, but it had evidently been so far overlaid in his mind by the knowledge and use of Latin, that he regarded it as something he had outgrown. In Letter 17, replying to some sarcastic animadversions of Maximus of Madaura, a pagan, who had attempted to ridicule the names of certain Christian martyrs, he makes the following interesting allusions:

“Nam quod *nomina* quaedam mortuorum *Punica* collegisti. . . .
and 17, 2

¹¹ Augustine thus explains the derivation of this word: “Nam etiam vocabulum ipsum quod pascha dicitur non Graecum sicut vulgo videri solet, sed Hebraeum esse dicunt qui linguam utramque noverunt. Neque enim a passione, quoniam *πάσχειν* Graece dicitur pati, sed ab eo, quod transitur ut dixi a morte ad vitam, Hebraeo verbo res appellata est, in quo eloquio pascha transitus dicitur, sicut perhibent qui haec sciunt.” Ep. 55, 2.

“ut homo Afer scribens Afris, cum sinus utrique in Africa constituti, *Punica nomina* exagitanda existimares. . . .

17, 2

Then he proceeds to give the meaning of one of the names in question and makes an astonishing and ingenious adaptation of it as follows:

“Nam si ea vocabula interpretemur, *Namphamo* quid aliud significat quam boni pedis hominem? Quae lingua si improbatur abs te, nega Punicis libris, ut a viris doctissimis proditur, multa sapienter esse mandata memoriae paeniteat te certe ibi natum, ubi huius linguae cunabula recalent. Si vero et *sonus* nobis *noster* non rationabiliter displicet et me bene interpretatum illud vocabulum recognoscis, habes quod suscenseas Vergilio tuo qui Herculem vestrum ad sacra . . . invitat hoc modo:

Et nos et tua dexter adi pede sacra secundo.

Secundo pede optat ut veniat. Ergo venire optat Herculem *Namphamonem* de quo tu multum nobis insultare dignaris.”

It is regrettable that Augustine did not similarly explain the other two Punic names ridiculed by Maximus. These are Miggin, found in the accusative Migginem, and Sanam, accusative Sanamem (Ep. 16, 2) and they are called by the critic “diis hominibusque odiosa nomina.” The assertion that their violent death was no doubt a worthy punishment for their crimes carries an insinuation that part of their ill-deserving was the barbarity of their names. Augustine’s only retort to the incautious pagan, on this count, was the scorn heaped by him on such Latin names of divinities as Stercutius, Cloacina, Venus Calva, beside which Miggin and Sanam, whatever their meaning, must have been quite innocuous.

Two other references to the Punic tongue occur in Ep. 108, 14:

“Quae in eos per *Punicum interpretem* honesta et ingenua libertatis indignatione iaculatus es.” (to Macrobius)

and Ep. 209, 3:

“Quod ut fieret aptum loco illi congruumque requirebam qui et *Punica lingua* esset instructus.” (to Pope Celestine)

Unless otherwise specified the following are names of places, some of which occur in the adjective form with the Latin suffix *-ensis*, some in the noun form. The adjectives are in reality hy-

brids, but they are listed here in order that all the Punic words may be seen together.

Abaccadires (name of gods)	Namphamon (a martyr's name) 17, 2
17, 2	Olivetensis 105, 4
Aptunga 43, 2, 4	Paratiensis 115, 1
Bagaiensis 108, 14	Rusicazensis 87, 10
Calama 91, 10	Sinitis 105, 4; 112, 3
Cartenna 93, 20, 22	Siccensis 229, 1
Carthago 43 et passim	Sitifensis 111, 7; 229, 1
Cirtensis 44, 1; 43, 17	Spaniensis 35, 2
Cutzupitae (a sect) 53, 2	Subsana 63, 1, 3, 4
Cizau 63, 4	Tagaste 44, 14; 83, 6
Eucaddires (a priesthood)	Tamugades 204, 3, 4, 9
17, 2	Theoprepia 139, 1
Figulinensis 105, 4	Thiavensis 83, 1
Fussala 209, 2, 6, 9	Tibilis 112, 1
Gelizitana 43, 5	Tigisitanus 43, 3, 5, 6
Hilaris 229, 1	Titiana 44, 14
Hippo 43, 5; 83, 6; 139, 1;	Tubuna 220, 3, 12
209, 2; 213, 1	Tubursicus 44, 1, 14
Milevis 209, 1	Turres 63, 4; 34, 5
Mallianensis 236, 1, 3	Verbalis 63, 4
Mustitana 76, 3	
Mutugena 173, 8	

CHAPTER IV.

PECULIARITIES OF INFLECTION.

Deviations from classical usage in the matter of inflection are far fewer in Augustine's Letters than the reader might be led to expect, considering the many influences which were at work on the Latin language in the fourth century A. D. Very likely Augustine's classical training and his early career of rhetorician may have made him something of a purist in this respect. Non-classical case-forms are extremely rare—only twelve exclusive of proper names. Even the foreign loan-words found in the Letters are usually provided with orthodox case-endings, although in some cases the same word may be found with more than one set of endings, showing perhaps that the author was not sure to which declension his words belonged. In his treatment of conjugation-forms also Augustine adheres closely to classical rules. The largest group of examples of non-classical inflectional forms occurs in the comparison of adjectives and adverbs, a process in which the writer allowed himself considerable liberty. The following list is complete:

1. Nouns.

infantum (gen. plu.) 186, 15. This form is mostly poetical or late. (Lucr. 5, 810; Verg. A. 6, 427; Manil. 3, 133; Sen. Ep. 4, 2; Just. 2, 4, 11; Tert. Anim. 26; Amm. 31, 22.)

Augustine uses the more common *i*-stem form *infantium* in 190, 14. *innocentum* (gen. plu.) 190, 13.

Pignus occurs with two forms: *pignore* 25, 5; 92, 1 and *pignera* 150. The classical writers do not seem to have decided which of the two penultimate vowels was the correct one in this and a few other neuters in *-us*, e. g. *faenus*, *facinus*, *stercus*.

Pignore is found in Anthol. Lat. 725, 12; Oros. 5, 5, 3; 5, 5, 6. *pignera* in Oros. 1, 276; Cyp. Ep. 4; Sedul. 2, 11, 3; Anth. Lat. 400, 1; 671, 69.

Baptismum varies in gender as well as in declension, appearing as a masculine *o*-stem, *baptismus*, *-i*; as a neuter *o*-stem, *baptismum*, *-i*; as a neuter consonant stem, *baptisma*, *baptismatis*. The following case-forms are found in the Letters:

- N. baptismus 51, 5; 54, 1; 70, 2; 76, 4; 89, 5; 108, 3; 190, 23 etc.
 G. baptismi 51, 4; 55, 33; 82, 9; 98, 5; 108, 9; 130, 16; 147, 52,
 etc. (Ven. Fort. 10, 1, 5.)
 D. and A. baptismo 88, 9; 89, 5; 93, 3; 98, 9; 105, 1; 108, 3,
 etc. (Ven. Fort. 10, 1, 1; Cyp. 707, 3.)
 Ac. baptismum 23, 4; 51, 4; 61, 1; 70, 2; 87, 9; 89, 5 etc. (Ven.
 Fort. 10, 1, 6; Cyp. 775, 15.)
 Nom. Neut. baptismum 23, 4 (fifth repetition, other instances are
 acc.)
 N. baptisma 43, 22; 51, 4; 190, 24. (Ven. Fort. 11, 1, 47; Cyp.
 707, 6.)
 G. baptismatis 105, 12; 194, 42. (Ven. Fort. 1, 15, 53; Cyp.
 781, 20.)
 Ab. baptimate 81, 9; 190, 23; 194, 32; 250, 2. (Cyp. 787, 22.)
 N.P. baptismata 43, 24. (Cyp. 781, 20; Ven. Fort. Vit. Mart.
 2, 187.)

Genesis shows the Greek genitive ending in *geneseos* 166, 11;
 while *haeresis* has both Greek and Latin endings as follows:

- Gen. haereseos 29, 12. (Cyp. Ep. 69, 1; Hier. Vir. Ill. 60, 66;
 Sid. Ep. 7, 6, 2.)
 haeresis 93, 18.
 Acc. haeresim 169, 13; 237, 1. (Hier. Vir. Ill. 41; Vulg. Act.
 24, 14.)
 haerese[m] 23, 4; 87, 4; 185, 25; 190, 22. (Civ. Dei 5, 18;
 Hier. Vir. Ill. 5, 18.)

Hebdomas shows heteroclite declension, occurring in case-forms
 of first and third declensions:

1st declension forms.

- S. Nom. hebdomada 55, 9; 199, 19. (Tert. adv. Jud. c. 8; Am-
 bros. Ser. 34; Isid. 3, 1; Vulg. Dan. 9, 27.)
 P. Gen. hebdomadarum 199, 19. (Tert. adv. Jud. c. 8; Hier. Ep.
 22, 7; Vulg. Exod. 34, 22; Deut. 16, 10; 2 Par. 8, 13;
 Dan. 10, 2.)
 Acc. hebdomadas 197, 5; 199, 19, 31. (Censorin. 14, 5; Vulg.
 Levit. 23, 15; Deut. 16, 9; 2 Par. 23, 8; Tobiae 8, 23.)

3rd declension forms.

- S. Gen. hebdomadis 54, 6; 199, 19. (Vulg. Dan. 9, 27.)
 Acc. hebdomadem 36, 27; 55, 20.
 Ab. hebdomade 36, 9; 27; 55, 5; 199, 16, 19.

P. Nom. hebdomades 199, 19, 20, 21. (Gell. 3, 10, 1; Vulg. Dan. 9, 24, 25.)

Ab. hebdomadibus 36, 20; 197, 1; 199, 20, 33. (Gell. 15, 2, 3; Vulg. Levit. 12, 5; Num. 28, 26.)

This confusion of forms is especially remarkable in 199, 19, 20, where Augustine does not hesitate to use forms of both declensions in the same paragraph and even (once) in the same sentence: hebdomada . . . hebdomadarum hebdomadis (199, 19).

Absida shows the same uncertainty of inflection, appearing as absidae in 23, 3 and absidem 126, 1, abside 125, 2.

The following nouns have the Greek ending *-n* in the accusative sing.:

apostasian 194, 42.

hyperbolen 149, 10.

hypocrisin 2, 7; 22, 7; 138, 13.

latrian 170, 2 (but cf. latriam, 173A.)

paralysin 227.

phantasian 140, 56.

It is not easy to discover what rule Augustine follows in his treatment of Hebrew words. Some he regards as indeclinable, e. g. Aaron, David, Abimelech, Israel, Joseph, etc.: some are used in one or two case-forms only, the choice of declension apparently depending on the vowel of the final syllable, as in Abraham, Abrahæ; Daniel, Danielis, etc.: while a few have a fairly complete set of inflectional forms, but may appear as heteroclitc nouns.

1. Nouns of not more than two case-forms, principally of the 1st decl.:

Nom. Adam 26, 12; 98, 1, 2; 102, 15; 140, 21; 147, 5. (Vulg. Gen. 2, 19; Deut. 32, 8; 1 Par. 1, 1, etc.)

Gen. Adæ 157, 19; 186, 27; 190, 22; 202A, 11, 12. (Vulg. Rom. 5, 14.)

N.Acc. Abraham 105; 140, 47; 147, 26 passim. (Vulg. Gen. 17, 9; 1 Par. 1, 27; Eccli. 44, 20, etc.)

Gen. Abrahæ 36, 12; 76, 1; 80, 2; 102, 15, et passim. (Vulg. Gen. 22, 18; Tob. 6, 22; Matth. 3, 9; Luc. 3, 8; Act. 7, 17; Rom. 4, 13, etc.)

N. Elias 36, 2; 44, 9; 140, 39. (Vulg. 3 Reg. 17, 1; 4 Reg. 1, 4; Matth. 11, 14, etc.)

- Gen. Eliae 55, 38; 93, 6; 137, 13. (Vulg. 3 Reg. 17, 15; 4 Reg. 2, 13; Luc. 4, 25.)
- N. Hieremias 43, 23; 76, 4; 82, 18. (Vulg. Jerem. 19, 14; 2 Macc. 2, 5, etc.)
- Acc. Hieremiam 187, 32; 196, 13. (Vulg. Jerem. 7, 1; Dan. 9, 2; 2 Macc. 15, 15, etc.)
- N. Isaias 43, 23; 55, 29; 88, 9; 147, 13, 14. (Vulg. 4 Reg. 19, 6; Isai. 2, 1; Matth. 15, 7.)
- Acc. Isaiam 102, 36; 140, 15. (Vulg. 4 Reg. 19, 2; Isai. 7, 3; Matth. 3, 3, etc.)
- N. Jonas 166, 6, 21. (Vulg. Jonae 1, 3, etc.; Matth. 12, 40, etc.)
- Acc. Jonam 71, 5; 82, 5. (Vulg. 4 Reg. 14, 25; Jonae 1, 1, etc.; Matth. 12, 41, etc.)
- N. Juda 93, 7. (Vulg. 3 Reg. 4, 25; 4 Reg. 14, 12, etc.)
- Acc. Judam 43, 22; 78, 8; 82, 18; 108, 7, 18. (Vulg. Gen. 29, 35; Judic. 10, 9; 2 Reg. 3, 10.)
- N. Jordanis 55, 14. (Vulg. Josue 1, 15; Job 40, 18; Psa. 113, 3; Eccli. 24, 36, etc.)
- Acc. Jordanen 23, 4; 93, 26. (Vulg. has *-em* only in acc.: Gen. 13, 11; Num. 21, 1, etc.)
- N. Jacob (Old Testament = Jacob) 47, 2; 78, 8; 140, 47, etc. (Vulg. Gen. 26, 25, etc.)
- Jacobus (New Testament = James) 82, 8; 141, 25. (Vulg. Matth. 4, 21; Marc. 10, 35, etc.)
- Hierusalem (all cases except locative) 27, 1; 55, 10; 93, 21 et passim. (Vulg. Josue 10, 1; Judic. 17, 2; 2 Reg. 5, 5, etc.)
- Hierosolymis (locative) 82, 8, 10; 176, 4. (1 Macc. 1, 15; Matth. 21, 1; Luc. 23, 7, etc.)

2) *Nouns of several case forms.*

- N. Daniel 93, 19; 108, 7; 111, 3; 157, 2; 185, 7, 19. (Vulg. Ezech. 14, 14; Dan. 1, 6.)
- G. Danielis 111, 4; 197, 1. (Vulg. Dan. 6, 26; 14, 21; 14, 40.)
- Acc. Daniele 140, 28; 199, 19. (Vulg. Dan. 2, 25; 6, 11; 14, 28.)
- Ab. Daniele 111, 4; 199, 28. (Vulg. Ezech. 28, 3; Dan. 5, 12; 14, 9; Matth. 24, 15.)
- Danielo 199, 13.
- N. Ezechiel 157, 2; 185, 31. (Vulg. Eccli. 49, 10; Ezech. 24, 24.)
- G. Ezechielis 44, 12; 108, 7. (Vulg. Psal. 64, 1.)
- Acc. Ezechielem 87, 2; 111, 4. (Vulg. Ezech. 1, 3.)

- Ab. Ezechiele 29, 8.
 N. Moyses 29, 4; 43, 23; 93, 6; 137, 13 et passim. (Vulg. Exod. 2, 10; Num. 27, 15, etc.)
 D. Moysi 23, 4; 55, 28; 147, 20. (Vulg. Exod. 3, 27; 14, 31; Josue 1, 3, etc.)
 Acc. Moysen 55, 30; 82, 9, 17; 102, 12. (Vulg. Exod. 2, 15; 10, 12, etc.)
 Ab. Moyse 147, 13. (Vulg. Exod. 33, 9; Marc. 9, 3.)
 N. Salomon 170, 2; 187, 35. (Vulg. 2 Reg. 5, 14; 2 Par. 1, 1; Luc. 11, 31, etc.)
 G. Salomonis 190, 17. (Vulg. 3 Reg. 1, 12; 1 Esdr. 2, 55; Matth. 12, 42, etc.)
 Acc. Salomonem 215, 5. (Vulg. 3 Reg. 1, 10; 4 Reg. 21, 7; Psal. 71, 1; Matth. 1, 6.)
 N. Saul 87, 9. (Vulg. 1 Reg. 9, 2, etc.)
 G. Saulis 204, 5.
 Acc. Saulem 43, 23. (Vulg. 1 Reg. 9, 17; 17, 14; 26, 5.)
 Saulem 93, 5. (Vulg. Act. 9, 11.)

Gehenna does not occur in the nominative singular, but shows in the oblique cases both singular and plural forms without distinction of meaning:

- S. Acc. Gehennam 193, 6. (Vulg. Matth. 5, 29; 10, 28; Marc. 9, 42.)
 Ab. Gehenna 157, 19. (Vulg. Jacob 3, 6.)
 P. Gen. Gehennarum 185, 14, 21; 204, 2.
 Acc. Gehennas 145, 4.

The forms *Danielo* (ab.), *Ezechiele* (ab.), *Saulis* (gen.), and the plurals *Gehennarum*, *Gehennas* are not found in the Vulgate. The accusative *Saulum* is used in the New Testament only, as part of the inflection of *Saulus* (afterward *Paulus*), while *Saulem* is the accusative of *Saul*. On the whole the Vulgate prefers the uninflected form of *Saul*, which occurs in all cases.

II. Verbs and Participles.

- aisti 153, 22; 187, 4, 22; 199, 5, 16; 235, 1; 238, 6, 8. (Conf. 1, 19; c. Acad. 3, 6, 13.)

This form is used by Augustine only. The verb has no perfect inflection in classical Latin.

iens (pres. part.) 147, 28. (Very rare, found only in Cic. Att. 4, 9, 2; 16, 1, 1.)

transiens (pres. part.) 137, 7; 140, 30; 217, 16. (Vulg. Luc. 4, 30; 12, 37; Joan. 16, 9.)

transies 140, 30; 217, 16. Not otherwise found, but *transiet* occurs in Itala (Lucif. Cal.) Judic. 2, 30; Tert. Res Carn. 37; Vulg. Judith 6, 4; Job 20, 8; Lact. Inst. 4, 18, 32; *transietis*: Itala (Ambros. Abrah. 1, 5) Gen: 18, 5; *transient*: Itala (Ambros. de Fide cont. Arr. 7) Isai. 45, 14; Vulg. Eccle. 8, 13; 2 Petr. 3, 10; Hier. in Is. 15, 55, 12.

fiere—imperative 153, 11. (Civ. Dei 27, 29; cit. ex Itala, Gen. 27, 29.)

Passive Forms.

Passives occur with considerable frequency in the Letters, especially in the impersonal construction. It is noticeable that Augustine prefers the present to the perfect tense in his use of impersonals and does not shrink from using them in the subjunctive. Forms like *venitur*, *veniatur*, *pervenitur*, *perveniatur*, *subvenitur*, *itur*, *eatur*, *transitur*, *reditur*, *caveatur*, *caveretur*, *curritur*, *currebatur*, *festinatur*, *oratur*, *oretur*, *imputatur*, *peccatur* are common.

Fugitur (with subject) is poetical: 127, 2.

Peritur, 36, 12; *prandetur*, 36, 10; *remaneatur*, 185, 39; *viva-*
tur, 189, 3 are extensions of this usage not found in classical Latin. *Peritur* and *remaneatur* have evidently been used to secure the effect of rhyme, one of Augustine's favorite rhetorical devices, and one which he evidently considered excuse enough for such an awkward construction. In 36, 12, there is a whole series of rhyming phrases in which this group appears:

“si secundum verba huius in sabbato per ieiunium peccatum
omne vitatur,
et, quod aliis diebus contractum est aboletur,
in dominico autem per escam ventris temptatio non cavetur,
et diabolicæ calumniæ locus datur,
et paradiso peritur,
et primatus amittitur.”

In 185, 39 *remaneatur* is called for by *habeatur*, thus:

“si tamen ipse baptismus non frustra foris *habeatur*,

sed, aut intus detur aut si iam foris datus est, non foris cum illo *remaneatur*."

If it were not for the rhyme, this unnecessary and meaningless passive would have the effect of an unfortunate slip of the writer's pen.

In 3, 5 there is an amusing discussion of passive infinitives and participles, where Augustine owns that he is not sure whether to say *cupi* or *cupiri*, *fugi* or *fugiri*, *sapi* or *sapiri*. He compares these three verbs with *iaci* and *capi*, makes thereon one of his incorrigible puns, and winds up by instancing *fugitum*, *cupitum* and *sapitum* as participial forms. The jocose tone of the whole paragraph however would lead one to suspect that Augustine's doubts were not serious, and that he was merely trying to bring a smile to the face of his solemn young friend Nebridius.

Prosperatum iri 28, 6 is a late and very rare form.

Pergituros for *perrecturos* occurs in 78, 3.

Supersidam 7, 1 is apparently derived from *supersedere*.

Potis est for *potest* is used in 138, 1 without regard for the gender of *potis*, which in this impersonal construction should be neuter.

III. Pronouns.

Augustine's principal variations from classical usage in the treatment of pronouns in the Letters are due to the change of meaning in the pronouns themselves and will be considered in the following chapter on Semantics. Only two deviations from classical inflection occur, as follows:

nemine, ablative of *nemo*, was replaced in classical diction by *nullo*.

With two exceptions, Augustine uniformly prefers *nemine* to *nullo*, using it with and without prepositions and in the ablative absolute:

a nemine 105, 3; 153, 15; 211, 10.

in nemine 157, 18; 167, 15.

nemine prohibente 190, 24.

nemine 91, 5, 8; 147, 44; 190, 24.

Nullo is found in:

nullo cogente 105, 3; and *nullo resistente* 220, 7.

IV. Comparison of Adjectives and Adverbs.

It is entirely consistent with Augustine's exuberance of style that he should make a liberal use of comparatives and superlatives, introducing them often, especially superlatives, when the idea of comparison is faint or non-existent. He takes advantage of the facility allowed at all periods of the language of comparing present and perfect participles, and shows a marked partiality for forms which usage indeed allowed but logic would condemn: such words as perfectissimus, excel-issimus, excellentissimus. These words carry a superlative idea in their original form, so that the effort to intensify them is quite unnecessary. The height of incongruity is reached by Augustine in immortalior, omnipotentissima, christianissimus. In the following lists, adverbs and adjectives will not be separated, but references will be given to both forms where they are non-classical. The number (29) of *ἄπαξ λεγόμενα* is significant.

1. *Comparatives.*

amicior (late and rare) 151, 8, 12; 155, 11. (Fronto ad M. Caes. 1, 6.)

anterior (late as adj.) 147, 53. (Civ. Dei 11, 5; Tert. adv. Marc. 1, 9; Hier. Ep. 124, 3; Ulp. Dig. 49, 14, 6; Amm. 16, 8, 8.)

armatior (*ἄπαξ λεγόμενον*) 73, 10.

caecior (once only) 187, 17; 43, 11; 69, 1. (Hor. S. 1, 2, 91.)

candidior (poet.) 145, 1. (Cat. 64, 148; Verg. E. 1, 28; Hor. S. 1, 5, 41; Vulg. Gen. 49, 12.)

commodatius (p. c.) 69, 1. (Fronto de Orat. p. 162, 6.)

commotius (adj. Aug. only) 29, 3. (De Dono Pers. 53.)

conducibilis (late) 31, 1. (Auct. Her. 2, 14, 21; Sid. Ep. 61.)

congruentius (late) 36, 24; 55, 28; 82, 9; 95, 9; 147, 34; 162, 7; 167, 14; 199, 32; 238, 12. (Front. de Orat. 4, 3, 5; Lact. 4, 26, 13; Cod. Just. 8, 47, 4.)

correctior (rare and late) 65, 1. (Gell. 6, 14, 2; Hier. v. Hilar. 12.)

cumulator (rare) 31, 1. (Cic. Or. 17, 54.)

damnabilior (late and rare) 21, 1. (Salv. 4.)

decolorator (Aug. only) 120, 20. (De Duab. Anim. 2, 2.)

devotius (late) 29, 10; 118, 32. (Ambros. Serm. 84; Max. Tan. Homil. 39.)

discretior (late) 120, 12. (Cf. Forcellini II, 740: Legi equidem apud Eugypp. qui locus mihi excidit.)

- distortior (rare) 167, 14. (Cic. Fat. 8, 16; Hier. Ep. 132, 14.)
 egentior (rare) 28, 6. (Cic. Ep. Att. 6, 1, 4; App. Dogm. Plat. 2, 18, p. 246.)
 emendatior (p. c.) 120, 1; 149, 8. (Dig. 4, 3, 11; Capitol. 5, 8; Treb. Poll. Claud. 2, 8.)
 enodatior (ἄπαξ λεγόμενον) 174.
 enodatus (once only: Cic. Fin. 5, 27) 80, 3.
 expressius (mostly p. c.) 7, 3; 36, 16; 147, 25; 167, 11; 185, 25; 190, 18. (Val. Max. 8; Col. 11, 1, 29; Scribon. Larg. 198; Cod. Just. 1, 14, 3.)
 exundantius (late, rare) 3, 1. (Paschas. Diac. 1 de S. S. 12.)
 falsior (rare) 7, 5. (Civ. Dei 7, 5; Petr. 136, 16. Cf. Paul. Fest. 92, 11, cit. apud Neue, II, 258: "falsius et falsior cum rationabiliter dici possunt, non tamen sunt in consuetudine.")
 ferventius (as adv. Aug. only) 33, 2; 171A, 1; 185, 31. (Ser. 206, 1; 209, 12; Genes. ad Lit. 2, 5.)
 fixius (ἄπαξ λεγόμενον) 92, 6.
 flagrantius (p. c.) 224, 3. (Fronto ad Ant. 1, 2; Amm. 31, 10, 5.)
 fructuosior (late) 217, 1; 233. (Ulp. Frag. 616, 17.)
 fructuosius (Aug. only) 118, 6; 128, 3; 140, 48; 150.
 honoratius (p. c.) 149, 30. (Justin. 5, 4, 13; Val. Max. 5, 1, 11.)
 immanius (late) 43, 12. (Amm. 18, 7, 5.)
 immortalior (ἄπαξ λεγόμενον) 187, 12.
 impacatior (ἄπαξ λεγόμενον) 185, 30.
 ineptius (p. c.) 82, 33. (Lact. Inst. 3, 17.)
 infelicius (rare) 157, 3. (Sen. Contr. 5, 33; Quint. 8, 6, 33; Hier. in Is. 7, 22, 2.)
 inflatius (mostly p. c.) 184A, 5. (Caes. B. C. 2, 17, 3; Amm. 22, 16, 10; Civ. Dei 1, 28.)
 insanabilior (rare) 185, 1. (Liv. 28, 25, 7.)
 insignior (rare, mostly p. c.) 54, 9; 151, 9. (Liv. 10, 15, 5; Tert. Spect. 21; Claud. Laud. Stil. 1, 28.)
 insuetius (ἄπαξ λεγόμενον) 137, 5.
 inverecundius (eccl. and rare) 155, 11. (Hier. Ep. 128, 2.)
 invictior (Aug. only) 93, 39. (Immort. Anim. 8; de Mort. Manich. 211, 20.)
 latentior (Aug. only) 93, 25. (Civ. Dei 5, 19; Gen. ad Lit. 12, 18.)
 litteratius (adv. here only) 82, 33. (Adj.: Sen. Q. N. 4, 13.)
 luculentior (rare) 102, 33. (Cic. Ep. Att. 12, 21, 1.)

- luminosior (Aug. only) 28, 3; 78, 9.
 misericordius (Aug. only) 31, 6; 153, 21. (Doctr. Chr. 1, 16, 1.)
 munitius (adv.: a. c.) 263, 2. (Varro L. L. 5, 141.)
 obedientius (rare) 262, 4. (Liv. 38, 34.)
 obtunsior (poet. and late) 187, 19. (Verg. G. 3, 135; Treb. Poll. 8, 5; Arn. 2, 19.)
 ordinatius (eccl.) 33, 4; 93, 13; 129, 6. (Tert. adv. Marc. 1, 19.)
 pacatius (p. c.) 36, 25; 148, 17. (Petr. 10.)
 perfectius (p. c.) 178, 2; 185, 31. (App. Flor. 16, p. 76; Veg. Re Mil. 1, 4; Vulg. Hebr. 9, 11.)
 perspicacior (p. c.) 193, 12. (App. M. 2, p. 124, 38.)
 perturbatior (Cic. only) 250, 3. (Cic. Fam. 6, 52; Att. 6, 1, 11.)
 perversius (eccl.) 53, 3; 89, 2; 190, 14. (Tert. Apol. 2.)
 plurius (ᾤπαξ λεγόμενον) 192, 1.
 praesentior (poet.) 267; 155, 13. (Verg. G. 2, 127; A. 12, 152; Ov. Am. 2, 8, 17.)
 praesumptius (p. c. and rare) 93, 25. (Coripp. Joan 4, 550; Vop. Car. 4.)
 proclivior (mostly p. c.) 83, 4. (Cic. Tusc. 4, 37, 81; Quint. 4, 5, 21; Gell. 9, 1, 2; Claud. Cons. Honor. 3, 179; Nazar. Paneg. 33; Jul. Val. 3, 2; Vulg. Prov. 29, 22.)
 productius (p. c.) 166, 13. (Gell. 4, 17, 8; Ter. Maur. 144.)
 profundior (late) 262, 1. (Solin. 26.)
 prolixior (mostly p. c.) 12; 80, 1; 36, 37; 93, 53; 144, 3; 177, 19; 191, 1; 194, 1; 217, 22. (Cic. Ep. Att. 6, 3, 5; Col. 1, 3, 7; Gell. 13, 28, 3; Mamert. Grat. Act. 5.)
 prolixius (a. and p. c.) 36, 16; 239, 3; 241, 1. (Ter. Eun. 5, 8, 52; Suet. Tib. 7; Gell. 1, 22, 10; Vulg. Exod. 19, 19; Luc. 22, 44.)
 propinquior (rare) 102, 5; 140, 33. (Varro L. L. 10, 2, 8; Ov. Tr. 4, 4, 51; Vulg. Ruth 3, 12.)
 quaestuosius (rare) 91, 10. (Plin. 19, 4, 19.)
 rubicundior (rare) 245, 1. (Varro R. R. 1, 9, 5; Sen. Q. N. 1, 5, 2; Plin. N. H. 20, 6, 33; Vulg. Thren. 4, 7.)
 sceleratius (eccl.) 43, 11; 76, 4; 93, 13; 153, 23. (Vulg. Ezech. 16, 52.)
 secretius (mostly p. c.) 102, 14; 151, 5. (Sen. Q. N. 5, 42; Col. 11, 2, 25; Just. 21, 4, 3; Ennod. 136; Capitol. Albin. 82.)
 sincerius (rare, p. c.) 29, 10; 151, 10. (Gell. 6, 3, 55.)
 subiectior (very rare) 157, 8. (Hor. S. 2, 6, 47.)

succinctior (mostly p. c.) 190, 9. (Plin. N. H. 6, 10, 17; Amm. 25, 3, 5; Ambros. Ep. 15.)

suspiciosius (Cic. only) 1, 3. (Brut. 34.)

tenacius (p. c.) 92, 6. (Val. Max. 7, 5, 2; Macr. S. 7, 3.)

turbator (rare) 33, 3. (Sen. de Ira 2, 35, 3; Suet. Tib. 69; Calig. 23.)

usitatus (p. c.) 147, 22; 149, 27. (Gell. 13, 20, 4; Aug. Trin. 9.)

urguentior (p. c.) 36, 28. (Tert. Res Carn. 2; Cael. Aur. 2, 29.)

vegetior (rare) 13, 3. (Col. 6, 20; App. M. 6, p. 181, 32.)

veniabilior (ἄπαξ λεγόμενον) 153, 2. (This word occurs in a citation repeated by Augustine from a previous letter of his correspondent Macedonius. The positive veniabilis is late, found in Sid. Ep. 9, 1; Salv. adv. Avar. 4, 8; Prud. Ham. 943.)

veracior (rare) 193, 12. (Cic. Div. 2, 56, 116.)

vicinior (very rare) 14, 2; 64, 2; 108, 9. (Mythograph. 2, 9; 2, 25.) (Adv. occurs in Boeth. 4, 6; Venant. Car. 3, 12, 11; Vulg. Deut. 21, 3; Hebr. 6, 9.)

vivacior (rare) 1, 2; 147, 44. (Quint. 2, 6, 3.)

2. Superlatives.

abditissimus (Aug. only) 190, 16; 167, 13. (Enchir. 16.)

acceptissimus (a. c.) 177, 1. (Plaut. Capt. 3, 5, 56; Vulg. Sap. 3, 14.)

accommodissimus (ἄπαξ λεγόμενον) 10, 1.

adrogantissimus (late) 93, 36. (Oros. 7, 25.)

adversissimus (rare) 93, 2. (Cic. Ep. Att. 10, 8; Caes. B. C. 3, 107.)

amarissimus (late) 185, 45. (Val. Max. 7, 6; Vulg. Num. 5, 18; 23, 26.)

amicissimus (rare) 20, 1; 27, 4; 73, 3; 108, 13. (Caes. B. C. 2, 17; Cic. Div. 9.)

annosissimus (ἄπαξ λεγόμενον) 137, 3.

caliginosissimus (ἄπαξ λεγόμενον) 143, 7.

calumniosissimus (ἄπαξ λεγόμενον) 141, 11.

christianissimus (eccl.) 77, 1. (Hier. Ep. 57, 12; Ambros. Ep. 1, 1.)

congruentissime (eccl.) 169, 8; 194, 20; 243, 5. (Tert. Pudic. 8.)

considerantissimus (ἄπαξ λεγόμενον) 34, 3.

contentiosissimus (p. c.) 202A, 7.

continentissime (rare) 262, 3. (Cic. Par. 1, 1, 7; Suet. Aug. 71.)

- desiderantissimus (late) 36, sal.; 67, 2; 138, sal.; 139, 1; 141, 3; 146, 1; 202A; 203, sal.; 218, sal.; 243, sal.; 256; 258; 268, 3. (Front. ad M. Caes. 5, 40; Cyp. Ep. 4, 5; Sev. ap. Capitol. Alb. 7, 3.)
- devotissime (late) 31, 6; 36, 31. (Lact. 6, 9, 24; Ambros. S. 17.)
- dilectissimus (mostly p. c.) 20, 2; 23, 1, 8; 31, 9; 35, 4; 36, 12; 48, 2; 53, 7 et passim. (Stat. Theb. 8, 99; Tert. de Praescr. 22; Vulg. Rom. 16, 8; Hebr. 6, 9; Jacob, 1, 16.)
- dilucidissime (ἄπαξ λεγόμενον) 167, 4.
- exitiosissime (ἄπαξ λεγόμενον) 28, 3.
- exoptatissimus (rare) 192, 1. (Plaut. Trin. 4, 3, 65; Cic. Ep. Att. 4, 1, 2; Plin. Ep. 10, 4, 6.)
- explicatissimus (ἄπαξ λεγόμενον) 31, 8.
- exsuperantissimus (p. c.) 104, 10. (Gell. 3, 9, 8; App. Dog. Plat. 1, 12, p. 205; C. I. L. 3, 1090; 6, 426; 6, 1066; 9, 9481.)
- falsissimus (late) 82, 26; 138, 18; 214, 4. (Col. 1, 6, 17; Cael. Aur. 3, 8, 134.)
- falsissime (Aug. only) 78, 8. (Conf. 10, 13.)
- feracissimus (very rare) 128, 2. (Caes. B. G. 2, 4, 6.)
- festinantissime (Aug. only) 44, 1; 95, 9; 174A.
- fidentissime (eccl.) 153, 21; 108, 9. (Amm. 17, 1, 9; Aug. Ver. Rel. 3.)
- fundatissimus (rare) 118, 32; 157, 22; 164, 13; 167, 24; 169, 13. (Cic. de Domo, 36, 96; Arn. 3, 26.)
- germanissimus (rare, mostly p. c.) 22, 1, 5; 45, sal.; 110, 4; 186, 39; 208, 1; 243, 10. (Cic. Acad. 2, 43, 132; Hier. Ep. 98; Aug. Ser. 12, 5.)
- honorandissimus (eccl.) 175. (Nol. Ep. 46.)
- impensissime (rare) 22, 9; 202A, 10; 248, 2. (Suet. Dom. 20.)
- impiissimus (eccl.) 36, 28. (Tert. ad Nat. 1, 10; Dig. 28, 5; Hier. Ep. 26, 2.)
- implicitissimus (p. c.) 1, 2. (Conf. 2, 10; Gell. 6, 2, 15.)
- inhumanissimus (a. c.) 153, 10. (Ter. Phor. 3, 2, 24.)
- iniuriosissimus (p. c.) 36, 3. (Vopisc. Sat. 8.)
- inlecebrosissimus (ἄπαξ λεγόμενον) 153, 7.
- illicitissimus (ἄπαξ λεγόμενον) 91, 8.
- inopinatissimus (Aug. only) 185, 27. (Trin. 7, 1.)
- inquietissimus (rare) 55, 29. (Sen. Ben. 7, 26, 5.)
- insanissime (ἄπαξ λεγόμενον) 69, 2.
- instantissimus (Aug. only) 22, 1, 5; 130, 15; 193, 4. (Retract. 1, 19.)

- instantissime (p. c.) 148, 10. (Gell. 4, 18, 7; Aurel. Vict. Ep.
 ¶ 10, 2; App. M. 3, 9; Hier. Chron. 1, p. 43.)
 invictissime (Aug. only) 166, 26. (Doctr. Chr. 3, 30, 42.)
 invidiosissime (Aug. only) 185, 35; 209, 4.
 liquidissime (ἄπαξ λεγόμενον) 166, 26.
 litigiosissimus (ἄπαξ λεγόμενον) 88, 3.
 longinquissimus (ἄπαξ λεγόμενον) 93, 25. (Neue, II, 260 says
 of this word: "superlatif fehlt.")
 luculentissimus (mostly p. c.) 149, 83; 191, 1. (Plane. ap. Cic.
 Ep. Fam. 10, 24, 3; Hier. in Dan. 2, 22; C. I. L. 4, 2247.)
 luculentissime (ἄπαξ λεγόμενον) 138, 14.
 luminosissimus (ἄπαξ λεγόμενον) 145, 6.
 manifestissime (p. c.) 55, 23; 62, 1. (App. Mag. 216, 26; Dig.
 33, 2, 32; Cod. Just. 4, 18, 2.)
 mendacissimus (a. c.) 43, 10. (Plaut. Rud. 3, 4, 48.)
 misericordissimus (eccl.) 19; 48, 1; 93, 2; 130, 2; 140, 14; 149,
 16. (Sid. Ep. 8, 6; Salv. 2, 2, 12.)
 misericordissime (Aug. only) 93, 42. (De Cat. Rud. 25, 48.)
 negotiosissimus (Aug. only) 118, 3; 153, 1.
 obedientissime (Aug. only) 209, 3. (Civ. Dei 22, 8.)
 obstinatissimus (mostly p. c.) 137, 20. (Sen. Ep. 117, 10;
 Amm. 17, 14, 2; Civ. Dei 2, 1.)
 obstinatissime (rare) 153, 17. (Suet. Tib. 67.)
 omnipotentissimus (eccl.) 113; 217, 24. (Maer. 17; Aug. Conf.
 1, 4.)
 onustissimus (late) 11, 1. (Jul. Val. Res Gest. Alex. 2, 26, 14.)
 ordinatissimus (mostly p. c.) 55, 13; 88, 6; 105, 5; 166, 13;
 173, 7. (Sen. Ep. 66, 6; App. de Deo Socr. 2, p. 120;
 Sid. Ep. 9, 7; Claud. Mam. 2, 3.)
 ordinatissime (Aug. only) 173, 7. (Gen. Cont. Man. 2, 12.)
 perfectissime 117, 10. (Gell. 11, 169.)
 perseverantissimus (mostly p. c.) 125, 3; 126, 1, 7; 153, 4;
 185, 49; 193, 2. (Val. Max. 6, 6; Col. Praef. 19.)
 perseverantissime (very rare) 93, 40. (Plin. Ep. 4, 21, 3 only.)
 piissimus¹ (mostly p. c.) 185, 25. (Tac. Ag. 4, 3; Flor. 4, 7,
 15; Front. ad Aur. 2, 7; App. M. 9, 8, p. 605; Amm.
 23, 6, 53.)
 praepollentissimus (ἄπαξ λεγόμενον) 137, 15.

¹ Cicero condemned this word: Phil. 13, 19, 43: "tu porro ne pios quidem sed *piissimos* quaeris, et quod verbum nullum in lingua Latina est, id propter tuam divinam pietatem novum inducis."

prolixissimus (late) 138, 20. (Jul. Val. 1, 46; Cass. de Incarn. 3, 14.)

prolixissime (ᾤπαξ λεγόμενον) 231, 1.

prospectissime (ᾤπαξ λεγόμενον) 155, 12.

sacratissime (mostly p. c.) 7, 3, 7; 27, 3; 55, 24; 149, 11. (Plin. N. H. 33, 4, 24; Stat. Silv. 2; Spart. Sev. 23, 5; Treb.

Poll. 3, 2; Sid. Ep. 7, 6; Mam. in Max.; C. I. L. 3, 2909.)

scelestissimus (a. and p. c.) 43, 4. (Plaut. Am. 2, 1, 11; Vulg. 2 Macc. 7, 9.)

serenissimus (as title: late) 232, 5. (Cod. Just. 4, 23.)

sincerissime (Aug. only) 63, 1; 82, 32; 137, 17.

subtilissime (Cic. once only) 169, 4. (Cic. Balb. 22.)

sufficientissimus (eccl.) 43, 19. (Tert. adv. Marc. 5, 2.)

sufficientissime (ᾤπαξ λεγόμενον) 43, 20.

surdissimus (ᾤπαξ λεγόμενον) 26, 4.

taediosissimus (ᾤπαξ λεγόμενον) 105, 10 (positive: Firm. Math. 1, 3.)

testatissimus (Aug. only) 43, 5; 164, 14. (Conf. 8, 6, 10.)

veracissimus (Aug. only) 28, 5; 92, 1; 186, 40; 187, 10; 217, 10.

Other ways of expressing comparative or superlative degrees are sometimes resorted to either because the word will not admit comparison in the usual way or perhaps simply to secure variety or extra emphasis.

Multum is so used in *multum mirabilis*, 187, 21; *multumque carissime ac desiderantissime*, 139, 4.

Multo occurs in *multo maxime*, 238, 16; *multo maxime humiliter*, 185, 44;

nimis in *nimis alienus*, 23, 2; *nimis antiqua*, 199, 34;

plurimum in *plurimum necessaria*, 130, 20; 224, 2;

plus in *plus valentem*, 130, 31.

In 217, 11, *peiores* seems to stand for *pessimi*.

The following array of superlatives is characteristic:

“*novissimorum novissimi atque ad ipsum omnino novissimum.*”
199, 24.

CHAPTER V.

SEMANTICS.

We have seen how the Latinity of the ecclesiastical writers in general and of Augustine in particular was affected by two elements: 1) the addition of new words to the vocabulary, and 2) the introduction of foreign loan-words. A third element of development is to be found in the change of meaning which affects many words of current classical usage.

This semantic process is observable at all epochs of the language, being common indeed to all languages which are not dead, since a word is not the exact sign of an unchangeable idea. It is however more evident in the later period and is of especial interest in the vocabulary of Christian writers. The process is probably not a conscious one, and is gradual in its operation, but it may be hastened or retarded according as authors welcome innovation or cling to tradition. Sometimes it is possible to catch a word in the very act of changing, before it has definitely evolved from its old to its new meaning. Such a word is *sacramentum*, which in classical Latin signified a military oath, and which appears in the Letters of Augustine with no fewer than seven different meanings: symbol, rite, dignity, dispensation, sacrament, secret, the Holy Eucharist (vide *infra*, p. 161). Later it appropriated the last meaning and the more general one of sacrament almost exclusively.

Words may change their meanings in various ways:

1) by generalization or extension of the semantic area.

This phenomenon may proceed so far and a word become so general that its original force diminishes and it ceases to distinguish anything in particular from anything else. An example of this fading of sense is seen in the words for being, which must have meant something less abstract than pure existence when first ventured on in the primitive language of the Indo-European family. Instances in Latin are *reus*, originally, the defendant in a suit, later, guilty; *publicanus*, originally a tax-gatherer, later, a sinner.

2) By specialization or a restriction of the semantic area.

This occurs when a word, equally applicable to a number of objects which have some resemblances among themselves or to a

general category of ideas, narrows down its meaning so as to apply to only one of those objects or ideas, e. g. *fatum*, fate, from *fari*, speak, meant originally "that which is said," then, "the utterance of the divinity," and finally, in the plural, the divinities themselves which rule over human affairs. Examples in the Letters are: *angelus*, originally a messenger, later a heavenly messenger, an angel; *caritas*, originally affection in general, later, love of God.

3) By exchange from subjective to objective or vice versa.

The Latin mind made little account of this fundamental distinction of the two sides of a concept and often used the same word indifferently for either side leaving the sense to be extracted from the context. This sort of change is very common in poetry, where an epithet is transferred from person to thing or from thing to person: e. g. *oblivioso Massico*, Hor. Car. 2, 7, 21; *tristis Hyades*, id. Car. 1, 3, 14; *superbis postibus*, Verg. A. 8, 721. After being thus treated often enough, a word may lose its original force.

4) By degeneration or its opposite.

This happens when a word which originally stood for something quite unobjectionable comes to be taken in *malam partem* and to represent something unpleasant or evil: e. g. *pirata*, a pirate, which came into Latin from Greek, meant at first an adventurer but soon acquired the sense of sea-robber. *Publicanus*, *paganus*, *haeresis* underwent a like fate. The opposite tendency is more rare, when a word gains a dignified or agreeable meaning having started with a colloquial or opprobrious one. *Diffamare* is a word which went up in the world, meaning divulge wrongly in classical Latin, and publish lawfully in later Latin.

5) By euphemism.

When a deliberate understatement of an unpleasant truth is made, we have euphemism. It probably arose from that superstitious dread experienced by all ages and races not excluding our own, in speaking of death or misfortune. Latin was most ingenious in avoiding the unpleasant subject and had a number of euphemistic evasions; e. g. *fuit*, *vixit*, in referring to death, *si quid acciderit*, for misfortune, etc.

6) By exaggeration.

This deep-rooted habit of human speech is the opposite to euphemism. It is something we can observe daily in the intercourse

of men, and always with the same effect, to wit, loss of meaning due to over-emphasis. This can be seen in late Latin in the abuse of superlatives and the creation of double superlatives, which had hardly more force than positives; e. g. *omnipotentissimus*, *excelentissimus*.

7) By interchange of abstract and concrete terms.

Latin, as we have seen, was not well-furnished with abstract terms in the earlier phases of its history, and consequently was driven to various expedients when abstract ideas had to be expressed. The simplest device was naturally the use of a concrete term in a generalized sense. Thus, *homo*, which originally designated an individual, was taken over to express the general concepts of mankind, human nature, etc. The reverse of this proceeding—the use of abstract terms with concrete meanings—was much more natural to the Latin mind and finds its simplest and most frequent exemplification in plurals of abstract nouns; e. g. *violentiae*, acts of violence, *honores*, public offices, *cupiditates*, unbridled passions, etc. Late Latin shows this tendency as freely as it does that of forming new abstract nouns.

8) By interchange of figurative and literal meanings.

The power of making metaphors is one of the most active elements in the growth of a language. If we examine the texture of our daily speech, we shall discover that English is a highly figured language and that some of our simplest and most common expressions are really metaphors. We realize this most thoroughly when we attempt to reproduce such expressions in another language, especially one of a different genius from our own. The verbs *insult*, *affront*, *astonish*, *consider* are in reality concealed metaphors of which few who use them are conscious. Such usages are by no means as natural to Latin as they are to English, but we shall nevertheless find a certain number of Latin words which have undergone this change. In the time of Augustine this number was much increased: e. g. *aedificare*,¹ to edify (lit. to build), *evacuare*, to render vain or void (lit. to empty).

9) By change from material to moral or spiritual sense.

Words for feelings or actions of the mind illustrate this group, e. g. *attention*, literally a stretching; *comprehend*, literally to take

¹ This verb has the distinction of retaining both literal and figurative meanings in the post-classical period. Both uses are found in the Letters.

hold of, etc. In the vocabulary of Christianity we find abundant instances of this sort of change: compungi, literally to be pricked, comes to mean to feel compunction or sorrow for sin; pravus, literally crooked, signifies wicked; correctio, a straightening, becomes correction.

All these varieties of change, which in the last analysis are reducible to two: restriction and extension of meaning, are found in the Letters. In general Augustine made comparatively few innovations in this direction: abscessus = death, abstinencia = abstaining from meat, condiscipulus = a fellow preacher, conlatio = a Church council, donator = one who absolves, exitus = death, renuntiatio = renunciation of self, requies = eternal happiness, traditio, tradere, traditor referring to the surrender of the Sacred Books to be burnt under stress of persecution, latebrosus = obscure, intricate, pastoralis = pastoral, referring to a bishop's care of souls, communicare = to form part of a Church congregation, coronari = to suffer martyrdom, donare = to forgive sins, eligere = to prefer, reconciliare = to absolve from excommunication, occur first in the Letters. But Augustine expressed his ideas in the language of his time, hence we shall find many words in the Letters which have changed their meaning.

The words in the following list will be classified thus:

1) Religious terms of paganism used to express Christian ideas. In this group the external meaning of the words has not changed, but the concept for which they stand is no longer the same: e. g. deus means god in both pagan and Christian terminology but in the former it means a god, one of many, in the latter the one, true God, Creator of the Universe.

2) Words which show a complete change of meaning.

3) Change of meaning in word-groups.

4) Titles.

5) Parallel forms.

1) Religious terms of paganism used to express Christian ideas:

a) *Nouns and Adjectives.*

adoratio 149, 13, 16 (rare). (Plin. 29, 4; App. M. 4, p. 155; Hier. in Is. 12, 44, 6.)

antistes (a priest) 31, 9; 43, 20; 54, 4; 177, 2. (Cic. Dom. 39, 104; Liv. 9, 34; Vulg. 2 Par. 39, 34; Cod. Just. 1, 3.)

- caelestis (heavenly) 137, 12. (Very frequent in class. Latin: Cic. Legg. 2, 8, 19; Verg. A. 1, 11; Ov. M. 1, 76, etc.)
- consecratio 98, 5. (Cic. Dom. 40, 106; Suet. Dom. 2; Lact. 1, 20, 24; Vulg. Levit. 7, 27; Num. 66, etc.)
- deus 9, 1; 10, 2 et saepe passim (all classic Latin writers, Church Fathers, Vulgate).
- divinitas (23, 3; 69, 2; 137, 8, etc. (Cic. N. D. 1, 13, 34; Liv. 1, 15; Suet. Aug. 97, etc.; Vulgate, Rom. 1, 20; Coloss. 2, 9; Apoc. 5, 12.)
- divinus 15, 2, passim. (Lucr. 2, 609; Cic. N. D. 1, 9, 22, etc.; Vulg. Eccli. 39, 17; 2 Macc. 2, 4; Act. 17, 29; Rom. 11, 4; 2 Petr. 1, 3.)
- inferi 164, 5, 6, 7; 187, 6. (Cic. Tusc. 1, 5, 10; Liv. 22, 32, etc.; Vulg. Gen. 42, 38; 1 Reg. 2, 6; Tobiae 6, 15; Esth. 13, 7; Matth. 16, 18.)
- infernus, 164, 2, 3, 7, 8, 10; 187, 5, 6. (Verg. A. 6, 106; Tac. A. 2, 28; Ambros. in Ps. 48, 22; Vulg. Gen. 37, 35; Num. 16, 30; Deut. 32, 22; 2 Reg. 22, 6; Job 11, 8, etc.)
- pontificalis 82, 23 (class.=of or pertaining to a pontifex). (Cic. Leg. 2, 21, 52; Suet. Aug. 44.) (Eccl.=of or pertaining to a bishop.)
- religio 11, 1; 29, 2; 34; 47, 3, etc. passim. (very freq. in class. authors). (Lact. 5, 2, 8; Hier. in Dan. 8, 5; adv. Jovin. 1, 41.)
- religiosus 220, 3. (Cic. N. D. 2, 28, 72; Sall. C. 12, 3; Plin. 30, 1, 4, etc.; Vulg. Dan. 3, 90; Act. 2, 5; Jacob. 1, 26.)
- sacerdos 82, 28; 137, 15. (Cic. Leg. 2, 8, 20; Liv. 1, 19; Verg. A. 3, 80, etc.; Vulg. very freq. Gen. 14, 18 to Apoc. 20, 6.)
- sacerdotium 82, 28. (Cic. Verr. 2, 2, 51; Plin. Ep. 4, 8, 1, etc.; Vulg. Exod. 28, 1; Levit. 7, 35; Num. 3, 3; Deut. 10, 6; Luc. 1, 8; 1 Petr. 2, 5, etc.)
- sacrificium 47, 3; 102, 35; 137, 15, etc. (Cic. Brut. 14, 56; Liv. 45, 27; Caes. B. G. 6, 13; Vulg. freq. Exod. 29, 33; Levit. 2, 1; Num. 4, 16; Deut. 18, 1; Matt. 9, 13; Marc. 12, 33; Luc. 13, 1; Hebr. 5, 1.)
- sacrilegium 29, 9; 35, 3; 43, 22; 44, 13; 51, 3; 105, 7, etc. (Sen. Vit. Beat. 27, 1; Flor. 2, 17, 12; Curt. 4, 3, 23; Vulg. Num. 25, 18; 2 Macc. 4, 39; Rom. 2, 22.)
- sacrilegus 22, 3; 34, 1; 43, 27; 175, 4; 185, 4, etc. passim. (Liv. 29, 18; Cic. Verr. 2, 5, 72; Vulg. Josue 22, 16.)
- templum (= Temple at Jerusalem) 199, 25, 33; (= temple of a

god: Lucr. 1, 10, 14; Ter. Eun. 3, 5, 42; Cic. Rep. 6, 15, 15, etc.; = Temple at Jerusalem: Vulg. freq. Exod. 30, 13 to Apoc. 21, 22.)

b) *Verbs.*

consecrare 55, 17. (Freq. in class. Latin: Cic. Verr. 2, 4, 29; Suet. Aug. 29, etc.; Vulg. freq. Exod. 13, 12 to 2 Macc. 14, 33.)

sacrificare 102, 20. (Freq. in class. Latin: Plaut. Rud. 4, 7, 37; Cic. N. D. 2, 27, 67, etc.; Vulg. freq. Exod. 5, 1 to 1 Cor. 8, 1.)

The number of verbs indicating acts of worship, which could be used by Christian writers, was naturally limited, as most of them were inseparably connected with rites of paganism such as Christians were bound to abhor.

2. Words which show a decided change of meaning.

a) *Nouns.*

abscessus, 92, 1.

classical = departure (Cic. N. D. 1, 10, 24; Verg. A. 10, 445; Tac. A. 457; Vulg. Ruth, 3, 14.)

Augustine = death.

abstinentia, 147, 2; 211, 8; 262, 9.

class. = self-restraint (Cic. Off. 2, 2, 2; Sall. C. 3, etc.; Vulg. Num. 30, 14).

Aug. = an abstaining from certain foods, as meat.

aedificatio, 36, 1; 133, 3. (In 187, 37 this word means building.)

class. = act of building (Varr. R. R. 1, 13; Cic. Pis. 21; Vulg. Ruth 5, 10; 2 Par. 16, 6.)

eccl. = edification, good example (Hier. Ep. 108, 26; Ser. Don. 1 ap. Optat. p. 191; Vulg. Rom. 15, 2; 1 Cor. 14, 3; 2 Cor. 12, 19; 1 Tim. 1, 4.)

angelus, 234 to 257, 9 passim.

class. = messenger (Sen. Ep. 20).

eccl. = angel (Tert. Hier., etc.; freq. Vulg. Gen. 16, 7 to Apoc. 22, 16.)

apices, 248, 1.

class. = a mark or letter (in sing.: Quint. 1, 7, 2; Ov. M. 10, 279, etc.)

late = writings (Sid. Ep. 6, 8; Cod. Just. 2, 8, 6).

apostolus, freq. 22, 1, 2, etc.

juris. = a notice sent to a higher tribunal (Dig. 50, 16).

eccl. = an Apostle (Church Fathers freq. Vulg. Matth. 10, 2 to Apoc. 21, 14.)

arca, 55, 30; 108, 20.

class. = a box or chest (Cic. Div. 2, 41, 86; Suet. Tib. 63, etc.)

eccl. = the Ark of the Covenant (55, 30). (Vulg. Exod. 25, 10 to Apoc. 11.)

= Noah's Ark (108, 20). (Vulg. Gen. 6, 14 passim; Matth. 24, 38, etc.)

assertio, 108, 5; 186, 39; 190, 2, 13.

class. = warrant to recover slaves (Plin. Ep. 10, 72; Suet. Dom. 8.)

late = assertion (Arn. 4, 21; Hier. Ep. 84, 7).

ascensio, 54, 1; 199, 20.

class. = rising, soaring (Cic. Brut. 6, 137.)

eccl. = the Ascension of Christ into Heaven (Church Fathers).

auditor, 36, 27.

class. = a hearer, pupil (Cic. Or. 8, 25; Suet. Aug. 86; Vulg. Num. 24, 4; Job 31, 35).

Aug. = one who is in the lower grade of initiation of Manichaeism.

baiulus, 82, 16; 245, 1.

class. = a porter, laborer (Cic. de Or. 2, 10, 40, etc.)

late = 1) a pall-bearer (Sid. Ep. 3, 12).

= 2) a letter-carrier (Hier. Ep. 6; Cod. Th. 2, 27, 1; Vulg. 2 Reg. 18, 22.)

basilica, 29, 6; 51, 3; 70, 2; 76, 3; 88, 11; 93, 50; 105, 9; 128, 3; 129, 5; 139, 2; 190, 19.

class. = a building where law-courts were held (Liv. 26, 27; Vit. 5, 1).

late = a church (Sulp. Sev. H. S. 2, 33).

beatitas, 18, 2; 27, 6; 31, 2; 104, 13.

class. = happiness in this life (Cic. N. D. 1, 34, 95).

eccl. = Heaven or eternal happiness (Arn. 4, 36).

calix, 54, 7.

class. = a cup (Cic. Pis. 27, 67; Tib. 2, 5, 98; Prop. 2, 33, 40.)

Aug. = the Holy Eucharist.

canon, 237, 4.

class. = a measuring-line, a model (Vit. 10, 3; Spart. Sev. 8).

- eccl. = a list of the books of the Bible (Hier. Prol. Gal.; Aug. Civ. D. 17, 24; Isid. Orig. 6, 15).
- captus, 118, 14.
class. = capacity (Caes. B. G. 4, 3; Cic. Tusc. 2, 27, 65).
p. a. and late = physical power (Gell. 1, 9, 3).
- caritas, 19, 20, 2; 22, 5, etc. *passim*.
class. = 1) costliness (Cic. Verr. 2, 3, 18; Suet. Ner. 45).
= 2) affection (Cic. de Or. 2, 51, 206; Liv. 24, 4, 8; Quint. 6, 2, 12).
- eccl. = charity, love of God (Fathers, freq. Vulg.).
- caro, 29, 6; 52, 1; 92, 4, etc. *passim*.
class. = flesh (literally) (Cic. Planc. 9, 23; Liv. 32, 1, 9).
eccl. = the lower appetites or passions (Vulg. Rom. 7, 25; 2 Cor. 10, 2).
- castellum, 209, 2.
class. = fort or stronghold (Caes. B. G. 2, 30; Cic. Phil. 5, 4, 9; Verg. A. 5, 440).
Aug. = a village.
- cathedra, 23, 3; 43, 7, 8; 55, 3; 105, 16; 128, 3; 129, 5; 209, 7; 208, 2.
class. = an arm-chair (Hor. S. 1, 10, 91; Prop. 4, 5, 37; Juv. 1, 65; Vulg. 1 Reg. 20, 25).
eccl. = the episcopal office (Tert. Praescr. 36; Cyp. Ep. 17, 2; Optat. Milev.).
- censura, 89, 3; 91, 7; 93, 41; 104, 6; 108, 10; 125, 3; 153, 8.
class. = censorship (Liv. 4, 8, 2; Plin. 14, 4, 5, etc.).
p. c. = severe judgment (Trebb. Gall. 3, Capitol. M. Aur. 2, 2).
- civitas, 44, 1; 53, 4; 91, 3; 76, 3; 115.
class. = state, country or citizenship (Cic. Rep. 1, 34, 51; Caes. B. G. 4, 3; Sall. C. 40, 2; Liv. 1, 17, 4, etc.).
p. a. and late = town, city (Petr. 7, 2; Sen. Ben. 6, 32; Suet. Vesp. 17; Lact. 2, 7, 19).
- comes, 207, 2; 220, 7; 244, 2; 250.
class. = companion (Cic. Fam. 13, 71; Hor. 1, 7, 26; Lucr. 3, 1047, etc.).
Aug. = count, as title of nobility.
- comitatus, 88, 7, 10; 97, 2; 141, 10; 151, 5; 185, 25; 250, 1.
class. = escort, retinue (Cic. Mil. 10, 28; Caes. B. C. 3, 96; Verg. A. 12, 336).
p. c. = court of the Emperor (Aus. Ep. 17; Sym. Ep. 8, 9).
- communio, 23, 5; 35, 2, etc. *passim*.

class. = participation (Cic. Leg. 1, 7, 23; Suet. Aug. 84, etc.).
 eccl. = 1) reception of the Holy Eucharist (Hier. Ep. 77, 6;
 Sulp. Sev. H. S. 2, 45).

= 2) a congregation.

condiscipulus, 36, 21; 95, sal.; 118, 33; 192, 2.

class. = a school-mate (Cic. Tusc. 1, 18, 41; Nep. Att. 1, 3,
 etc.).

Aug. = a fellow-preacher.

confessio, 78, 3; 185, 32; 186, 33; 187, 10; 188, 2; 190, 2, 3.

class. = acknowledgment (Cic. Div. 1, 17; Quint. 2, 11, 2;
 Liv. 21, 18, 5, etc.).

eccl. = profession of faith (Hier. in Osee 3, 14, 2).

collatio, 23, 6; 128, 1, 4; 129, 3.

class. = a bringing together literal, or figurative (Cic. de Or.
 1, 48, 210; Liv. 5, 25, 5, etc.).

Aug. = a Church council.

contritio, 122, 2.

p. c. = a grinding (Ennod. 3).

eccl. = contrition, sorrow for sin (Lact. 7, 18; Vulg. Jer. 30,
 15; Psa. 13, 3).

conversio, 18, 2; 83, 2; 126, 7; 140, 56; 144, 1, 2; 177, 16,
 217, 24.

class. = a change or revolving (Cic. Div. 2, 42, 89; Plin. 8,
 42, 67, etc.).

eccl. = a moral change, conversion (Civ. Dei 7, 33; Hilar. in
 Matth. 4, 15; Hier. c. Pel. 1, 18; Alcim. Avit. 6, 49).

correctio, 23, 1; 82, 7; 93, 38; 134, 4; 138, 11; 140, 54.

class. = a straightening (Cic. Fin. 4, 9, 21; Suet. Tib. 42).

eccl. = correction (Hier. adv. Pel. 1, 30).

correptio, 53, 7; 73, 4; 153, 10; 250, 3.

class. = a shortening (Vitr. 9, 9; Quint. 7, 9, 13).

eccl. = a rebuke (Tert. Pudic. 14; Vulg. Tobiae 3, 21; Sap.
 1, 9; Eccli. 8, 6).

corpulentia, 120, 12.

class. = grossness of body (Plin. 11, 53).

late = corporeity (Tert. Carn. Chr. 3).

cothurnus, 187, 21.

class. = tragedy (Hor. A. P. 80; Juv. 15, 29, etc.).

late = majesty (Amm. 21, 16, 1).

creator, 18, 2; 55, 28; 102, 20; 120, 12; 127, 9; 137, 4, 15, 17;
 138, 5; 141, 8 et passim.

- class. = one who begets (Cic. Div. 30, 64; Ov. M. 8, 309; Lucr. 10, 266).
- eccl. = God, Creator of the world (Ps. Tert. adv. Haeres. 16; Vulg. Deut. 32, 18; Judith 9, 17; Eccle. 12, 2; Sap. 13, 5; Eccli. 1, 8; 2 Macc. 1, 24; Rom. 1, 25).
- crux. 29, 6; 102, 37; 138, 17; 140, 13, 41, 64; 147, 34; 149, 11; 164, 9, 14; 186, 40; 208, 5.
- class. = a gallows (Cic. Rab. Perd. 3, 10; Hor. S. 1, 3, 82, etc.)
- eccl. = the Cross of Christ, as instrument of salvation or symbol of suffering (Fathers; Vulg. Matth. 10, 38; Marc. 8, 34; Luc. 9, 23; Joan. 19, 7, etc.)
- cultura, 105, 15; 149, 23, 27.
- class. = care, cultivation (Varro R. R. 2, 41; Lucr. 5, 1360; Cic. Fin. 5, 14, 39).
- eccl. = religious worship (Lact. 5, 7; Tert. Apol. 21; Lampr. Heliogr. 3; Vulg. 2 Par. 31, 21, etc.).
- decessor, 99, 3; 108, 1, 9.
- class. = one who retires from office (Tac. Ag. 7; Dig. 1, 16, 4.)
- Aug. = predecessor in office.
- damnatio, 61, 2; 140, 82; 148, 12; 157, 11; 164, 20; 166, 10 passim.
- class. = condemnation (Cic. Att. 7, 3, 5; Tac. A. 4, 35; Suet. Tib. 61, etc.).
- eccl. = eternal punishment (Lact. 5, 11, 8; Vulg. Luc. 20, 47; Rom. 8, 1; 1 Tim. 5, 12). (Augustine uses the word in the classical sense in 81, 9; 133, 1.)
- devotio, 20, 3; 44, 1; 55, 2, 13; 58, 1; 80, 2.
- class. = 1) a devoting or consecrating (Cic. N. D. 3, 6, 15).
= 2) a curse or imprecation (Suet. Cal. 3; Tac. A. 2, 68; Vulg. Act. 23, 14).
- eccl. = piety, devotion (Lact. 2, 11; Hier. in Gal. 2, 3, 27; Lampr. Heliogr. 3).
- diffidentia, 23, 6; 88, 10; 217, 10.
- class. = distrust (Cic. Inv. 2, 54, 165; Ov. R. Am. 543; Sall. J. 100, 4, etc.).
- eccl. = unbelief, want of faith (Hier. in Ephes. 1, 1, 2; Vulg. Rom. 4, 20; Ephes. 2, 2, etc.).
- disciplina, 35, 3; 54, 2; 63, 2, 4; 78, 8; 89, 2; 91, 6, etc. passim.
- class. = 1) instruction (Caes. B. G. 6, 13, 4; Cic. Div. 1, 41, 92, etc.).

= 2) learning (Cato R. R. 1, 4; Cic. Rep. 1, 2; Quint. 1, 10, 15, etc.).

eccl. = obedience to the law of God (Vulg. Job 17, 4; Prov. 1, 24; Hebr. 12, 5, etc.)

discipulus, 36, 6, 31; 43, 23; 44, 10; 93, 22; 95, 7; 102, 29; 129, 2, etc. *passim*.

class. = a pupil (Cic. Div. 1, 3, 6, etc.).

eccl. = a disciple of Christ (Vulg. Matth. 5, 1; Marc. 2, 15; Joan. 2, 2; Luc. 5, 30).

discussio, 17, 5; 23, 1; 43, 9; 44, 6.

p. a. = a shaking (Sen. Q. N. 6, 19, 2).

late = a disputation (Macr. Somn. Sc. 1, 16, 8; Tert. Pudic. 11).

dispersio, 185A; 204, 2; 232, 3.

class., very rare = destruction (Cic. Phil. 3, 12, 30).

late = a scattering (Tert. adv. Jud. 13; Vulg. Joan. 7, 35).

dominus, very freq. 15, 1 to 268.

class. = a master, ruler (very freq. in classical writers).

eccl. = the Lord, either as God the Father or our Lord Jesus Christ (very frequent in Church Fathers and Vulgate).

donator, 153, 15.

class. = a giver (Sen. Hippol. 1217; Dig. 42, 1).

Aug. = an absolver of sins.

ecclesia, 10, 2; 17, 5; 21, 3; 22, 1; 23, 4; 26, 6; 27, 3; 28, 2; 29, 2, etc. *passim*.

class. = an assembly of people (Greek); (Plin. and Traj. Ep. 111, 1).

eccl. = 1) an assembly of Christians (Vulg. Eph. 5, 25; Heb. 12, 23).

= 2) the place of assembly (Amm. 12, 23).

Both the eccl. meanings occur in the Letters as well as the more general meaning, the Church.

electio, 186, 7, 15, 25; 194, 34.

class. = choice (Cic. Or. 20, 68; Quint. 1, 12, 4; Tac. Or. 35).

eccl. = election to salvation (Vulg. Act. 9, 15; Rom. 9, 11; 1 Thess. 1, 4; 2 Petr. 1, 20).

episcopus, 21, 2; 22, 4; 23, 8; 27, 5; 28, 1, etc. *passim*.

class. = an overseer, superintendent (Cic. Att. 7, 11; Dig. 50, 4).

eccl. = a bishop (Amm. 15, 7, 7; Vulg. Act. 20, 28; Phil. 1, 1; 1 Tim. 3, 2).

evangelium, 26, 5; 29, 2; 36, 22; 43, 7, etc. *passim*.

class. = good news (Cic. Att. 2, 31, written as Greek).

eccl. = the Gospel (Church Fathers *passim*; Vulg. freq. Matth. 4, 23 to Apoc. 14, 6).

execratio, 43, 3; 69, 1.

class. = malediction (Cic. Pis. 19, 43; Tac. H. 3, 25, etc.).

eccl. = object of execration (Vulg. Levit. 18, 27).

exitus, 111, 6.

class. = egress, departure (Cic. Par. 4, 29; Caes. B. G. 7, 44; Lucr. 6, 494, etc.).

Aug. = death.

experientia, 190, 16; 193, 12.

class. = trial, proof (Varro. R. R. 1, 18, 8; Cic. Rab. Post. 6, 43, etc.).

p. a. and late = experimental knowledge, experience (Tac. A. 1, 4; Col. 10, 338).

factura, 132.

p. a., very rare = manufacture (Plin. 34, 14, 41).

late = creature, work (Prud. Apoth. 792; Vulg. Eph. 2, 10).

feria, 29, 2.

class. plural only = holidays (Plaut. Cap. 3, 1, 8; Varr. ap. Gell. 1, 25, 2).

eccl., sing. and plu. = week-day (Tert. Jejun. 2).

festivitas, 55, 16, 23.

class. = mirth, pleasantry (Plaut. Cas. 1, 47; Ter. Eun. 5, 9, 18; Cic. de Or. 2, 5, 54, 219).

p. c. = a feast-day (Cod. Th. 15, 5, 3; Lampr. Alex. Sev. 63; Vulg. Exod. 12, 16; Deut. 16, 14; Judith 16, 31, etc.).

fides, 20, 2; 23, 4; 40, 4; 54, 5; 61, 2; 77, 1, etc. *passim*.

class. = 1) trust (Cic. Off. 1, 7, 23; Ter. Ad. 3, 3, 88; Liv. 40, 34, 11, etc.).

= 2) promise, assurance (Plaut. Pers. 2, 2, 61; Caes. B. G. 1, 3; Liv. 24, 4).

= 3) protection, help (Plaut. Cap. 2, 3, 58; Sall. C. 20, 10, etc.).

eccl. = the Christian religion or the virtue of Faith (Lact. 4, 30; Cyp. Ep. 10, 2; Vulg. Luc. 18, 8; Act. 6, 5, etc.).

filius, 11, 2; 12; 13, 4; 120, 6; 127, 1; 130, 4, etc. *passim*.

class. = a son (very frequent in classical writers).

eccl. = the Son of God, 2nd Person of the Holy Trinity.

- (Church Fathers; Vulg. Matth. 11, 27; Marc. 1, 1; Luc. 10, 22; Joan. 1, 18, etc.).
- firmamentum*, 56, 3; 140, 36; 147, 50; 166, 20; 187, 33.
 class. = support, prop (Caes. B. C. 2, 15, 2; Cic. Plane. 9, 23, etc.).
 eccl. = sky (Tert. Bapt. 3; Vulg. freq. Gen. 1, 6 to 1 Tim. 3, 15).
- fons*, 54, 10; 108, 1; 127, 7.
 class. = spring, fountain (Lucr. 5, 603; Cic. Verr. 2, 4, 53; Caes. B. C. 2, 24, etc.).
 eccl. = baptism (Cyp. Ep. 73, 10; Prosp. Aquit. Car. de Ingrat. 173).
- fornicatio*, 55, 24; 140, 74; 259.
 class. = architectural term: vaulting (Vitr. 6, 11; Sen. Ep. 95, 53).
 eccl. = fornication (Tert. Pud. 1, 2; Hier. Ep. 79, 10; Vulg. freq. Num. 14, 33 to Apoc. 18, 3).
- generatio*, 31, 9; 91, 6; 140, 20; 153, 13; 157, 11, etc. *passim*.
 class. = a begetting (Plin. 9, 50, 74).
 p. c. = a period of time (Ambros. Off. Ministr. 1, 25, 121; Vulg. Matth. 11, 16; Marc. 8, 38; Luc. 1, 48; Act. 2, 40, etc.).
- gentes*, 40, 6; 49, 2; 82, 4; 88, 10; 92, 1; 93, 15, etc. *passim*.
 class. = races, tribes (Sall. J. 95, 3; Liv. 38, 58; Cic. Rep. 2, 20, etc.).
 eccl. = the gentiles or heathen (Vulg. Malac. 1, 11; 1 Macc. 4, 54; Matth. 6, 32; Marc. 10, 33; Luc. 2, 32; Joan. 7, 35, etc.).
- gentilitas*, 149, 24.
 class. = relationship (Cic. de Or. 1, 38, 173; Plin. Pan. 39, 3).
 eccl. = heathenism (Lact. 2, 13; Prud. *στεφ.* 10, 1086; Tert. Virg. Vel. 2; Vulg. Judith 14, 6).
- gratia*, 27, 2; 35, 3; 40, 6; 53, 3; 58, 1; 65, 2, etc. *passim*.
 class. = 1) favor, esteem (Plaut. Trin. 1, 1, 12; Cic. Plane. 13, 32; Caes. B. C. 1, 1).
 = 2) gratitude (Cic. Inv. 2, 22, 66; Liv. 37, 37, 8, etc.).
 = 3) charm, beauty (Ov. M. 7, 44; Suet. Tit. 3; Quint. 6, 3, 26, etc.).
 eccl. = divine grace (Cyp. Donat. 2; Hier. Ep. 130, 12; Philastr. 107; Vulg. Luc. 1, 28; Joan. 1, 14; Act. 6, 8; Rom. 3, 24, etc.).

grex, 19; 22, 11.

class. = 1) flock, herd (Cic. Att. 7, 7, 7; Varr. R. R. 2, 6, 2; Verg. G. 3, 287).

= 2) band, company (Cic. Sull. 28, 77; Hor. Ep. 1, 9, 13, etc.).

eccl. = the flock of Christ (Vulg. Luc. 12, 32; Act. 20, 28; 1 Petr. 5, 2).

haeresis, 23, 4; 29, 12; 36, 27; 44, 6; 82, 15; 93, 18; 236, 2; 237, 15.

class. = a school of thought (Cic. Par. Proem. 2; Vitruv. 5 Praef.).

eccl. = heresy (Tert. adv. Haer.; Sid. Ep. 7, 6; Lact. 4, 30, 2; Vulg. Act. 5, 17, etc.).

humilitas, 2, 7; 22, 7; 29, 7; 88, 4; 102, 20; 111, 4, etc. passim.

class. = lowness, meanness (Cic. Tusc. 5, 10, 29; Liv. 26, 31, 4; Caes. B. G. 5, 25).

eccl. = humility (Lact. 5, 15; Sulp. Sev. Vit. S. Mart. 2; Vulg. Judith 6, 15; Prov. 11, 2; Eccli. 2, 4; Dan. 3, 39; Luc. 1, 48, etc.).

indulgentia, 102, 6, 17; 126, 7; 157, 29; 243, 12.

class. = fondness, tenderness (Cic. Verr. 2, 1, 44; Tac. Ag. 4, etc.).

p. c. = remission (Capitol. Anton. 6, 3; Amm. 16, 5, 16; Vulg. Is. 61, 1; 1 Cor. 76).

infidelitas, 140, 50; 144, 21, 22; 174A, 4; 185, 22; 186, 38; 217, 6, 10; 232, 4.

class. = untrustworthiness (Cic. Tusc. 5, 22; Caes. B. C. 2, 33).

eccl. = lack of faith (Hier. Ep. 60, 5; Vulg. Sap. 14, 25).

inimicus, 31, 6; 48, 2.

class. = enemy (Cic. Verr. 2, 2, 24; Liv. 29, 38, etc.).

eccl. = the evil spirit (Vulg. Matth. 13, 39; Cyp. Hab. Virg. 20; Philastr. 101).

instructio, 21, 4; 44, 1; 60, 1; 184A, 1.

class. = 1) erecting (Traj. Ep. ad Plin. 10, 35; Vitruv. 5, 9).

= 2) arranging (Cic. Caes. 15, 43; Auct. Herenn. 3, 10, 18).

late = instruction, teaching (Arn. 5, 163; Hier. Ep. 130, 15).
(In Ep. 243, 1, it has meaning (2).)

intentio, 11, 4; 55, 20; 82, 19; 98, 5, 7; 118, 1, 4, 6; 120, 10, etc. passim.

- class. = attraction for, application to (Cic. Tusc. 2, 23, 54; Liv. 4, 17).
- late = design, purpose (Hier. in Ezech. Hom. 12, 1; Papin. 31, 77, 26).
- ira, 190, 9; 193, 3; 194, 23, 30, 31.
- class. = anger (Cic. Tusc. 4, 9, 21; Hor. Ep. 1, 2, 62; Juv. 6, 647, etc.).
- eccl. = the wrath of God, i. e. eternal punishment (Vulg. Job 6, 2; Psal. 57, 10; Eccli. 5, 7; Matth. 3, 7; Luc. 3, 7; Joan. 3, 36, etc.).
- iudicium, 23, 35; 87, 4; 98, 3; 100, 1; 104, 9; 105, 7; 138, 12, etc. passim.
- class. = trial, judgment (Cic. Caec. 2; Caes. B. G. 1, 41, 2, etc.).
- eccl. = the Last Judgment at the end of the world (Cyp. Lap. 23; Vulg. Jerem. 25, 31; 2 Macc. 15, 20; Matth. 10, 15; Luc. 10, 14, etc.).
- iustitia, 44, 4, 7; 53, 7; 55, 8; 120, 12; 125, 1; 127, 5; 138, 14; 140, 50, etc. passim.
- class. = justice according to human laws (Cic. Fin. 5, 23, 65; Flor. 1, 24, etc.).
- eccl. = goodness according to the law of God (Vulg. Gen. 15, 6 to Joan. 3, 7).
- laesio, 73, 9; 120, 11.
- class. = rhetorical term: attack in argument on an opponent (Cic. de Or. 3, 53).
- eccl. = injury (Dig. 10, 3, 28; Lact. Ira D. 17; Vulg. Esdr. 4, 14; Dan. 6, 23).
- lapsus, 78, 8.
- class. = a slipping (lit. or fig.) (Lucr. 6, 324; Cic. Div. 1, 11, 19; Verg. A. 10, 750).
- Aug. = apostasy.
- lapsi, 23, 2; 157, 34.
- class. = fallen, either into error or wrongdoing (Caes. B. G. 5, 3; Prop. 1, 1, 25; Tac. A. 4, 6).
- eccl. = apostates (Cyp. Ep. 30, 1).
- lavraum, 35, 3; 108, 3, 6, 10; 127, 7; 185, 39; 187, 28; 190, 21; 193, 3; 194, 32; 250, 1.
- p. c. = bath (Gell. 1, 2, 2; Amm. 16, 10, 14; Tert. Cor. 3).
- eccl. = baptism (Tert. Virg. Vel. 2; Cyp. Hab. Virg. 2; Pagan. Bapt. 6; Vulg. Tit. 3, 5).

lectio, 20, 3; 22, 8; 174, 9; 209, 3.

class. = act of reading (Cic. *Ac.* 2, 2, 4; Liv. 9, 29; Quint. 1, 8, 2, etc.).

late = that which is read, a lesson (Maer. *S.* 7, 7, 5; Isid. 1, 20, 3; Amm. 30, 4, 18; Cael. *Aur. Tard.* 1, 5, 163).

Aug. = the office of lector, one of the Minor Orders.

lector, 40, 33; 43, 22; 63, 2; 64, 3.

class. = a reader (Cic. *de Or.* 2, 55, 223; Hor. *Ep.* 21, 1, 214, etc.).

eccl. = a lector, a cleric in Minor Orders (Tert. *adv. Haer.* 4, 1; Sid. *Ep.* 4, 25).

lex, 40, 6; 55, 5; 82, 9; 88, 10; 105, 2; 137, 17; 140, 11; 149, 9; 155, 14, etc. *passim*.

class. = law (Cic. *Caec.* 14, 40; Liv. 3, 33; Sen. *Ep.* 108, 6, etc.).

eccl. = the Mosaic law or the law of God (Vulg. *Psa.* 42; *Esdr.* 10, 28; *Matth.* 5, 17, etc.).

lignum, 140, 15; 147, 34; 187, 3; 199, 34.

class. = wood (Cato *R. R.* 130; Cic. *Verr.* 2, 1, 27; Hor. *C.* 1, 9, 5, etc.).

eccl. = the Cross of Christ (Vulg. *Act.* 5, 30; 1 *Petr.* 2, 24).

machinamentum, 43, 18; 137, 13.

class. = engine, instrument (Liv. 24, 34; Tac. *H.* 4, 30; Sen. *Ep.* 24, 14).

late = trick, device (Cod. *Th.* 6, 28, 6).

maledictio, 184A, 3.

class., very rare = abuse (Cic. *Cael.* 3, 6).

eccl. = curse (Vulg. *Gen.* 24, 41; *Num.* 5, 21; *Deut.* 11, 26, etc.).

mandatum, 125, 3.

class. = a command (Cic. *Att.* 5, 7, 3; Liv. 1, 56; Sall. *J.* 35, 5, etc.).

eccl. = the Law of God (Vulg. *Deut.* 30, 11, 1; 1 *Reg.* 13, 13; *Matth.* 22, 38).

membrum, 58, 1; 60, 2; 71, 2; 87, 8; 93, 31; 95, 7; 108, 3; 122, 1; 128, 3; 129, 2, etc. *passim*.

class. = a limb, part (Verg. *G.* 4, 438; Suet. *Vesp.* 20; Juv. 2, 11).

eccl. = a member of the Church (Vulg. *Rom.* 12, 5; *Eph.* 5, 30).

mors, 157, 32; 166, 21; 190, 8; 217, 19.

- class. = death (Cic. Fam. 6, 21, 1; Verg. A. 2, 62; Hor. S. 2, 3, 197, etc.).
- eccl. = eternal death, i. e. hell (Lact. 7, 10; Vulg. Apoc. 2, 11, 20; Joan. 5, 16, etc.).
- mundus, 11, 2; 27, 2; 43, 1; 53, 6; 55, 29; 93, 32; 95, 1; 129, 2, etc. passim.
- class. = the universe (Cic. Univ. 10; Plin. 2, 4, 3; Juv. 10, 169, etc.).
- eccl. = this world as opposed to heaven (Vulg. Joan. 17, 9; Eph. 2, 2).
- mysterium, 11, 2; 134, 1; 137, 18; 140, 5; 147, 32.
- class. = something secret, a rite (Cic. N. D. 2, 24, 62).
- eccl. = that which transcends human intelligence (Tert. Apol. 39; Vulg. freq. Judith 2, 2 to Apoc. 17, 5).
- naevus, 85, 1.
- class. = wart, mole (Cic. N. D. 1, 28, 79; Hor. S. 1, 6, 67; Plin. 22, 25, 67).
- late = fault, blemish (Symm. 3, 34).
- novitas, 21, 2; 36, 24; 44, 8; 54, 6; 55, 5; 140, 19, 30; 151, 6; 166, 23; 190, 13; 211, 4.
- class. = novelty (Cic. Div. 2, 28, 60; Quint. 1, 6, 39, etc.).
- eccl. = newness of life, conversion (Vulg. Rom. 6, 4).
- oblatio, 22, 6; 149, 16.
- p. c. = act of offering (Eum. Pan. ad Const. 16; Dig. 5, 2, 8).
- eccl. = sacrifice (religious) (Ambros. Cain 2, 6, 18; Vulg. Eph. 5, 2; Heb. 10, 5).
- obligatio, 157, 22; 190, 5.
- class. = an engaging or pledging (very rare: Cic. Ep. ad Brut. 1, 18).
- p. c. = an entanglement (Dig. 48. 10, 1; Vulg. Psal. 124, 52; Act. 8, 23).
- observantia, 262, 9.
- class. = reverence (Cic. Inv. 2, 22, 65; Quint. 18, 59; Liv. 1, 35).
- eccl. = observance of religious duties (Cod. Th. 16, 5, 12; Vulg. 2 Mace. 6, 11).
- officium, 115.
- class. = service, duty (Sen. Ben. 3, 18, 1; Cic. Lael. 16, 58; Col. 2, 14, 6, etc.).
- p. a. = law-court (Plin. Ep. 1, 5, 11).
- opinor, 268, 1.

- class. = a supposer (once only: Cic. Ac. 2, 20, 66).
- late = a tax-collector (Cod. Just. 12, 38, 11; Cod. Th. 7, 4, 26).
- oratio, 20, 2; 21, 6; 22, 3; 29, 36; 65, 1; 78, 4; 111, 7; 124, 2; 126, 1, etc. *passim*.
- class. = language, discourse (Cic. Off. 1, 16, 50; Plaut. Mil. 3, 1, 155, etc.).
- eccl. = prayer (Fathers: Vulg. 3 Reg. 8, 28; 2 Macc. 10, 16; Luc. 6, 12; Act. 1, 14, etc.).
- ordinatio, 21, 2; 43, 4; 61, 2; 78, 3; 108, 5; 126, 6; 185, 17.
- class. = a regulating, an ordinance (Suet. Aug. 31; Plin. Ep. 8, 24, 8, etc.).
- eccl. = ordination (Sid. Ep. 7, 6; Cassiod. H. E. 9, 36).
- ordinator, 43, 3, 9; 88, 5; 129, 4; 140, 57; 161, 10.
- class. = a regulator (Sen. Ep. 109).
- eccl. = an ordainer (Ambros. in 2 Tim. 4, 13).
- paenitentes, 185, 32; 265, 2, 7.
- class. as adj. = repentant, regretful (Cic. Phil. 2, 2, 7; Suet. Claud. 43).
- Aug. as noun = penitents.
- paenitentia, 35, 3; 54, 4; 55, 9; 93, 41; 102, 37; 104, 9; 137, 16, etc. *passim*.
- class. = regret for failure (Sen. Q. N. 3, 3; Phaedr. 1, 13, 2; Tac. A. 1, 45).
- eccl. = penance (Cyp. Ep. 55, 22; Tert. Poen. 2; Hier. Ep. 77, 4, etc.).
- paganus, 31, 8; 35, 3; 43, 1; 45, 2; 91, 8; 93, 26; 102, 18; 184A, 5; 185, 41; 186, 1; 232, 4; 235, 1; 255.
- class. = countryman, peasant (Cic. Dom. 28, 74; Tac. H. 3, 24, etc.).
- eccl. = pagan, heathen (Cod. Th. 16, 7, 2; Tert. Cor. Mil. 11; Hier. in Psal. 41).
- paradisus, 36, 11; 38, 12; 147, 26; 157, 15; 164, 8; 187, 3, 5, 6, 9.
- p. c. = a park (Gell. 2, 20, 4).
- eccl. = paradise (Tert. Apol. 47; Vulg. Gen. 2, 8; Cant. 4, 13; Apoc. 2, 7, etc.).
- passio, 36, 29, 30; 40, 6; 44, 10; 54, 1, 8; 55, 2, etc. *passim*.
- p. c. = suffering (Maxim. Gallus 3, 42; Prud. *στεφ.* 5, 291).
- eccl. = the sufferings of Christ or of the martyrs (Lact. 5, 23, 5; Vulg. Act. 1, 3).

- pastor, 23, 6; 29, 6; 36, 20; 93, 5; 105, 13; 138, 19; 149, 11; 157, 37, etc. *passim*.
 class. = a shepherd (Cato R. R. 141, 3; Caes. B. C. 1, 24; Hor. C. 3, 29, 21).
 eccl. = a pastor (Vulg. Ezech. 34, 2; Joan. 10, 11; Hebr. 13, 20; Eph. 4, 11).
- pater, 11, 2; 14, 4; 23, 4; 120, 6; 130, 19; 134, 4; 138; 140, 31, etc. *passim*.
 class. = a father (Caes. B. C. 2, 44; Cic. de Or. 1, 43; etc.).
 eccl. = God the Father, First Person of the Blessed Trinity (Fathers; Vulg. Matth. 5, 48; Luc. 10, 21; Joan. 4, 23; Act. 1, 7, etc.).
- pax, 93, 41; 105, 1, 6; 185, 46, 47.
 class. = peace (Cic. Phil. 13, 1, 1; Caes. B. G. 1, 27; Liv. 9, 11, etc.).
 Aug. = absolution.
- persecutio, 29, 9; 43, 8; 44, 4; 51, 2; 76, 4, etc. *passim*.
 class. = 1) a pursuing (Dig. 41, 1, 44).
 = 2) prosecution (Cic. Or. 41, 141).
 eccl. = persecution of Christians (Tert. Spec. 27; Vulg. Matth. 5, 10, etc.).
- perseverantia, 93, 11; 126, 3; 147, 34; 217, 5; 262, 1.
 class. = persistence, continuance (Cic. Inv. 2, 54, 164; Caes. B. C. 3, 26).
 eccl. = perseverance in good (Vulg. Eccli. 28, 36; 2 Macc. 14, 38).
- persona, 11, 3; 22, 2; 43, 14; 52, 2; 60, 1; 66, 1; 73, 6; 78, 6; 82, 5, etc. *passim*.
 class. = 1) mask (Phaedr. 1, 7, 1; Luc. 7, 4, 297; Mart. 14, 176, 1).
 = 2) character in a play (Ter. Eun. Prol. 26; Vell. 1, 3, 2).
- juristic and late = person before the law (Cic. Att. 8, 12, 4; Hier. Ep. 52, 5; Dig. 1, 5, 1; Just. Inst. 1, 3; Vulg. Deut. 1, 17; 2 Par. 19, 7; Gal. 2, 6).
- pietas, 11, 4; 47, 3; 86; 91, 2; 104, 5; 114; 120, 7; 130, 30; 134, 3, etc. *passim*.
 class. = filial reverence for gods, parents, country (Cic. N. D. 1, 41, 115, etc. *saepe*).
 eccl. = love and reverence for God (Lact. 4, 17, 17; Cyp. Ep.

55, 23; Vulg. Eccli. 49, 4; Is. 11, 2; 1 Tim. 2, 2; Tit. 1, 1, etc.).

plaga, 143, 1.

class. = wound, misfortune (Plaut. Ps. 1, 2, 4; Cic. Tusc. 2, 17, 41, etc.).

eccl. = a plague (Vulg. Lev. 13, 2; Exod. 11, 1; 3 Reg. 8, 37, etc.).

plebs, 23, 5; 33, 4; 71, 5; 82, 2; 84, 2; 105, 1; 185, 36; 209, 2; 238, 5, 13; 265, 4.

class. = the common people (Cic. Leg. 3, 3, 10; Liv. 2, 33, 2, etc.).

late = populus (Vulg. Gen. 23, 13; Hier. e. Joan. 11).

Aug. in plu. = congregations.

populus (in plural) = 1) people: 36, 29; 82, 17; 87, 2; 91, 3; 105, 1; 118, 19; 175, 32; 179, 4.

= 2) the laity as distinguished from the clergy: 204, 1; 209, 9; 220, 7; 232, 6; 228, 9.

(Hier. adv. Vigil. 5.)

Still later *populi* came to mean persons, losing entirely its original collective force.²

praecursor, 187, 23; 189, 4.

class. = a forerunner (lit.) (Plin. Pan. 761).

eccl. = the Precursor, a name given to St. John the Baptist.

praedicatio, 87, 7; 164, 11, 12; 166, 21; 169, 34; 185, 18, 23; 194, 7; 199, 49; 217, 9; 228, 12; 238, 4; 243, 6.

class. = praise (Cic. Q. Fr. 1, 1, 14; Plin. Ep. 9, 9, 3; Liv. 4, 49, 10).

eccl. = preaching (Vulg. Jonae, 3, 2; Matth. 12, 41; Rom. 16, 25).

praedicator, 40, 6; 82, 9; 112, 2; 127, 7; 175, 3; 194, 11; 200, 1; 217, 11.

class. = a eulogist (Cic. Balb. 2, 4; Plin. Ep. 7, 33, 2).

eccl. = a preacher (Tert. adv. Marc. 4, 28; Sulp. Sev. Ep. 1, 6; Vulg. 1 Tim. 2, 7).

praeiudicium, 59, 2; 78, 4; 242.

class. = a preceding judgment (Quint. 5, 2, 1; Cic. Div. 4, 12, etc.).

p. c. = damage, prejudice (Gell. 2, 2, 7; Dig. 1, 6, 10; Vulg. 1 Tim. 5, 21).

² Bonnet, 274.

praepositus, 43, 23.

class. = one set over others, a prefect (Cic. Pis. 36, 88; Tac. H. 1, 3, 6).

Aug. = a religious or ecclesiastical superior.

praeposita, 211, 4 = abbess.

praevaricatio, 158; 177, 13; 179, 13; 186, 32, 33; 190, 7; 194, 30; 217, 9.

class. = violation of duty, collusion (Cic. Part. 36, 124; Plin. Ep. 120, 2).

eccl. = transgression, sin (Vulg. Levit. 7, 18; Deut. 19, 16; Psal. 100, 3).

praevaricator, 17, 5; 82, 20; 102, 18; 196, 4.

class. = sham defender or accuser in a suit (Cic. Part. 36, 126).

eccl. = sinner, apostate (Lact. 2, 16; Hilar. in Ps. 18, 15, 11; Vulg. 2 Reg. 23, 6; Prov. 13, 2, etc.).

pressura, 111, 2; 224, 2.

class. = pressure (Plin. 18, 31, 74; Sen. Q. N. 2, 6, 4).

eccl. = affliction, persecution (Tert. ad Uxor. 1, 5; Lact. 5, 22, 17; Vulg. Luc. 21, 23; Joan. 16, 33; 2 Cor. 1, 4).

principatus, 149, 25; 263.

class. = preeminence, chief place (Cic. N. D. 2, 11, 29; Caes. B. G. 6, 8; Nepos. Arist. 1).

eccl. = angels, good or bad (Vulg. Rom. 8, 38; Colos. 1, 1, 16).

probator, 153, 1.

class. = an approver (Cic. Phil. 2, 12, 29).

eccl. = an examiner (Vulg. Jerem. 20, 12).

providentia, 19; 23, 8; 98, 4; 102, 13, etc. *passim*.

class. = foresight (Cic. Inv. 2, 53, 160; Sen. Ep. 5, 9; Plin. Ep. 3, 19, 9).

eccl. = the Providence of God (Vulg. Tob. 9, 2; Judith, 9, 5; Sap. 6, 17, etc.).

publicanus, 146, 67.

class. = a tax-collector (Cic. Plane. 9, 23; Liv. 43, 16).

eccl. = a sinner (Vulg. Matth. 5, 46; Marc. 2, 15; Luc. 3, 12, etc.).

quadagesima, 29, 2; 169, 1.

class. = the fortieth part (Tac. A. 13, 51; Suet. Vesp. 1).

eccl. = the fast of Lent (Hier. Ep. 41, 3).

reatus, 98, 6; 125, 3; 126, 1; 164, 13; 166, 27; 167, 2, 17, 20.

class. = the state of reus or defendant (Quint. 8, 3, 34).

eccl. = guilt (Tert. adv. Marc. 2, 15; Hier. in Eph. 2, 3, 8).

redemptio, 55, 4, 25; 102, 35; 149, 20; 157, 22; 186, 40; 190, 3.

class. = a buying back (Liv. 25, 6; Quint. 7, 1, 29; Vulg. Levit. 25, 24; Num. 18, 16).

eccl. = release from sin and its punishment (Vulg. Psal. 110, 9; Prov. 13, 8; Isai. 63, 4; Matth. 20, 28; Marc. 10, 45, etc.).

redemptor, 122, 2; 129, 2; 177, 11; 185, 23; 186, 27; 199, 21.

class. = a contractor, tax-farmer (Cic. Div. 2, 21, 47; Hor. C. 3, 1, 35, etc.).

eccl. = the Redeemer (Hier. Ep. 66, 8; Vulg. Job 19, 25; Psal. 18, 15; Isai. 43, 14; Act. 7, 35).

remissio, 55, 3; 137, 12; 157, 22; 158, 5; 164, 12; 175, 6, etc. passim.

class. = a sending back, a relaxing (Liv. 27, 17, 11; Cic. Tusc. 2, 23, 54, etc.).

eccl. = forgiveness of sin (Tert. adv. Marc. 4, 28; Ambros. de Isaac et Anim. 1, 1; Vulg. Matth. 26, 28; Marc. 1, 4; Luc. 1, 77; Act. 2, 38).

renuntiatio, 85, 12.

class. = report, announcement (Cic. Verr. 2, 1, 34; Plin. Pan. 77, 1).

Aug. = renuntiation (as a virtue).

requies, 48, 4; 55, 17; 69, 2.

class. = rest, refreshment (Lucr. 6, 1178; Cic. Off. 2, 2, 6; Ov. Tr. 4, 10, 118, etc.)

Aug. = eternal rest, heaven.

sacramentum, 21, 3; 22, 4; 23, 4; 34, 3; 36, 28; 43, 23; 44, 10; 61, 1, etc. passim.

class. = a guarantee, a military oath (Varro L. L. 5, 180; Cic. Off. 1, 11; Caes. B. C. 1, 23, etc.).

in Aug. = 1) symbol, 23, 4; 43, 23.

= 2) dignity, 36, 12 (Lact. 7, 3, 14; Amm. 15, 7, 7).

= 3) dispensation, 40, 6.

= 4) rite, 40, 4; 43, 23; 44, 16 (Lact. 7, 22, 2).

= 5) secret or mystery, 237, 4, 6, 7, 8 (Tert. Marc. 5, 18; Hier. in Is. 13, 45; Vulg. Tob. 12, 11; Apoc. 1, 20).

- = 6) sacrament, 36, 28; 44, 10; 61, 1; 102, 38; 105, 12; 106; 108, 1, etc. (Fathers; Vulg. Eph. 5, 32).
- = 7) the Holy Eucharist, 44, 10 (Tert. Cor. 3; Virg. Vel. 2).
- saeculum, 23, 3; 26, 5; 43, 8; 58, 2; 66, 1; 68, 2; 73, 10; 78, 1; 84, 1; 93, 27, etc. passim.
- class. = an age, century (Cic. N. D. 1, 9, 21; Liv. 9, 18; Quint. 8, 6, 24, etc.).
- eccl. = the world and its ideas as hostile to Christian principles. (Prud. *στεφ.* 2, 583; Paul. Nol. Ep. 23, 33; Tert. Exhort. ad Cast. 13; Vulg. Jacob. 1, 27.)
- salus, 40, 4; 41, 1; 43, 22; 60, 1; 61, 1; 76, 2; 83, 3; 84, 2; 87, 1, etc. passim.
- class. = safety, health (Cato R. R. 143, 1; Plaut. Bacch. 4, 9, 147; Cic. Fin. 2, 35).
- eccl. = eternal salvation (Vulg. Psal. 3, 9; Prov. 8, 35; Eccli. 13, 18; Luc. 1, 69; Act. 13, 26; 2 Cor. 6, 2, etc.).
- sapientia, 102, 29.
- class. = wisdom (Lucr. 5, 10; Cic. Off. 2, 2, 5, etc.).
- Aug. = the Holy Ghost.
- scissura, 185, 45.
- class. = a cleft, fissure (Sen. Q. N. 6, 2; Plin. 5, 9, 9, etc.).
- eccl. = schism (Prud. Psych. 756; Vulg. 1 Cor. 11, 18, etc.).
- scriba, 43, 23.
- class. = a secretary (Cic. Verr. 2, 3, 79; Liv. 2, 12, 22; Hor. S. 1, 5, 35).
- eccl. = a Scribe, member of a Jewish sect (Vulg. 2 Reg. 8, 17; Matth. 23, 2, etc.).
- scriptura, 21, 3; 22, 1; 44, 3; 47, 2; 49, 3; 53, 6; 54, 5; 64, 3; 71, 4; 73, 1; 77, 1, etc. passim.
- class. = writing (Cic. de Or. 1, 33, 150; Liv. 25, 12; Suet. Gram. 2, etc.).
- eccl. = the Scriptures (Vulg. Matth. 21, 42; Joan. 7, 42; Marc. 14, 49, etc.).
- seductio, 53, 7; 127, 1; 134, 4; 185, 18.
- class. = a leading aside (Cic. Mur. 24, 49).
- eccl. = seduction (Tert. adv. Marc. 2, 2; Hier. in Is. 4, 14, 23; Ambros. in Luc. 7, 21, 18; Vulg. Jerem. 14, 14; 2 Thes. 2, 10).
- sermo, 29, 3, 7, 8, 11; 36, 28; 41, 2; 188, 2.

class. = speech, conversation (Plaut. *Cure.* 1, 3, 37; Cic. *Off.* 1, 38, 136; Caes. *B. G.* 5, 37, etc.).

Aug. = sermon, homily.

spes, 20, 2; 27, 3; 64, 1; 120, 8, 12; 130, 17; 147, 34, etc. passim.

class. = hope (Cic. *N. D.* 3, 6, 14; Hor. *S.* 2, 5, 26; Caes. *B. G.* 1, 42, etc.).

eccl. = a theological virtue, hope of salvation (Vulg. *Act.* 24, 15; *Galat.* 5, 5; *Eph.* 2, 12; *Tit.* 1, 2).

spiritus, 11, 2; 12; 23, 4; 43, 11; 82, 2; 98, 2; 108, 3, etc. passim.

class. = spirit, breath (Cic. *Verr.* 2, 5, 45; Cels. 4, 4; Liv. 40, 16, 1, etc.).

eccl. = the Holy Ghost (Cod. *Th.* 1, 1, 1; Lact. 4, 27, 12; Vulg. *Matth.* 1, 18; *Marc.* 1, 8; *Luc.* 1, 151; *Joan.* 1, 32, etc.).

This word also occurs frequently in the Letters with a classical meaning, and is especially used to denote spirit or meaning as opposed to letter.

susceptio, 11, 2; 130, 26; 140, 31; 169, 7; 187, 40.

class. = undertaking (Cic. *Fin.* 3, 9, 22).

Aug. = the Incarnation of Christ. The expression is either *susceptio hominis* or *susceptio carnis*.

susceptor, 186, 6; 187, 40.

p. c. = contractor or tax-collector (Cod. *Th.* 2, 12, 6; Cod. *Just.* 10, 70).

eccl. = protector (Vulg. *Psa.* 34, 41, etc.).

temptatio, 36, 21; 62, 2; 69, 1; 93, 30; 95, 2; 130, 21, etc. passim.

class. = attack, trial (Cic. *Att.* 10, 7, 2; Liv. 4, 42, 4).

eccl. = temptation (Vulg. *Tob.* 2, 12; *Judith* 8, 24; *Matth.* 6, 13, etc.).

temptator, 36, 21; 48, 3; 127, 1; 140, 34; 153, 12).

class. = assailant, attempter (Hor. *C.* 3, 4, 71).

eccl. = the evil spirit (Vulg. *Matth.* 4, 3; *Juvenc.* 1, 384).

testamentum, 29, 44; 82, 15; 93, 19; 102, 17; 111, 5; 124, 2, etc. passim.

class. = will, testament (Cic. *Mil.* 18, 48; Hor. *Ep.* 1, 7, 9; *Nep. Att.* 5, 2).

eccl. = the Bible, old or new testament (Lact. 4, 20, 4; *Tert. adv. Marc.* 1; Vulg. *2 Cor.* 3, 14, etc.).

tractator, 82, 24; 147, 17; 157, 39.

class. = a slave attendant (Sen. Ep. 66, 53).

p. c. = one who treats of or handles (Sid. Ep. 2, 9; Hier. in Helv. 6).

tractatus, 44, 10; 224, 2.

class. = management, treatment (Cic. de Or. 3, 23, 86; Quint. 12, 8, 2, etc.).

eccl. = treatise (Hier. Ep. 54, 11; Aug. Haeres. 4, praef.).

traditio, 36, 6; 40, 5; 43, 6; 54, 3; 70, 1; 76, 1; 93, 27.

class. = surrender (Liv. 32, 14, 3; Plin. 37, 1, 4; Val. Max. 8, 14).

eccl. = tradition (Vulg. Matth. 15, 2; Marc. 7, 3) (in 36, 6; 40, 5; 93, 2).

Aug. = betrayal of the Sacred Books under persecution (51, 2; 43, 6, 10; 54, 3; 70, 1; 76, 2).

traditor, 35, 4; 43, 3, 5, 6, 7, 9, 10; 44, 4, 5; 53, 3, 4; 70, 1, etc. passim.

class. = traitor (Tac. H. 4, 24).

Aug. = one who betrayed the Sacred Books under persecution.

transgressio, 205, 10.

class. = passing over (Cic. Pis. 33, 81).

eccl. = transgression (Aug. Quaest. in Exod. 108; Ambros. in Luc. 7, 164; Vulg. 1 Esdr. 9, 4; Isai. 59, 13; Galat. 3, 19).

verbum, 93, 32; 102, 11; 105, 4, 16.

class. = word, language (Cic. Brut. 78, 270; Caes. B. G. 2, 14, etc.).

eccl. = λόγος, The Word, Second Person of the Blessed Trinity (Vulg. Joan. 1, 1; Apoc. 19, 13).

villa, 44, 14; 173, 7.

class. = a farm, country-house (Ter. Heaut. 4, 4, 9; Cato R. R. 4; Cic. Fam. 10, 33, 5).

late = a village, town (App. M. 8, p. 209; Hier. de Situ et Nom. Loc. Col. 178).

vita, 55, 3; 93, 3; 98, 5; 102, 38; 127, 2; 130, 15; 134, 1, etc. passim.

class. = life (Cic. N. D. 2, 54, 134; Tac. A. 2, 88, etc.).

eccl. = eternal life, heaven (Cyp. Or. Dom. 1; Ep. 55, 22; Commodian. Apol. 58).

vocatio, 82, 11, 15; 149, 22; 157, 16; 218, 5.

class. = a summons (Gell. 13, 12, 6; Cat. 47, 5).

eccl. = calling, vocation (Hilar. in Matth. 4, 15; Vulg. 1 Cor. 1, 26; Hebr. 3, 1).

b) *Adjectives.*

beatus, 44, 4, 12; 73, 7; 78, 3; 92, 4; 102, 11; 104, 12, etc. passim.

class. = happy, fortunate (Cic. de Or. 2, 33, 144; Hor. C. 2, 2, 18, etc.).

eccl. = blessed (of the dead) (Amm. 25, 3, 1; Hier. Ep. ad Marc. 24).

canonicus, 28, 2.

class. = according to rule or measure (Vitr. 1, 1; Gell. 18, 18, 5)

eccl. = canonical (Civ. Dei 18, 36; Doctr. Christ. 2, 81).

devotus, 38, 9.

class. = devoted, faithful (Juv. 9, 72; Sen. Ben. 5, 17; Caes. B. G. 3, 22, 1).

eccl. = pious, devout (Hier. Ep. 108, 2; Auson. Id. 1, 2; Cass. Varr. 2, 16).

dominicus, 23, 4, 6; 35, 3; 36, 9; 40, 1; 51, 2; 53, 4; 54, 2; 55, 17, etc. passim.

class. = of or belonging to a master (Varro R. R. 2, 10, 10; Sen. Ep. 47).

eccl. — with or without dies = the Lord's Day; Sunday (Tert. Cor. 3; Jejun. 15; Cyp. Ep. 38).

fideles (plu.) 53, 3; 77, 1; 78, 1; 82, 15; 93, 9; 98, 5, etc. passim.

class. = trusty, faithful (Cic. Cael. 6, 14; Liv. 22, 37, 4; Caes. B. G. 7, 76).

eccl. = the believers, the faithful (of the Church) (Comm. 2, 2; Lact. 4, 13; Cyp. Op. et Elem. 8; Fortunat. 12, Ep. 66, 5; Vulg. Act. 10, 45; Ephes. 1, 1; Colos. 1, 2, etc.).

gentilis, 29, 9; 32, 20, 26, 27; 139, 2; 149, 25; 184A, 5; 231, 5.

class. = of or belonging to a gens (Cic. Top. 6, 29; Liv. 3, 58, 11; Ov. F. 2, 19).

p. c. = foreign (Cod. Th. 3, 14, 1; Amm. 14, 7).

eccl. = gentile, heathen (Prud. στέφ. 10, 464; Hier. Ep. 22, 30; Vulg. Tob. 1, 12; Act. 14, 5).

infideles (plu.) 102, 4, 14; 120, 5; 140, 8, 9.

class. = faithless, unreliable (Caes. B. G. 7, 59; Cic. Off. 3, 29, 106, etc.).

eccl. = unbelieving, infidel (Salv. de Gub. 5; Vulg. Rom. 15, 31; 1 Cor. 6, 6).

- iustus, 138, 12; 140, 71; 147, 19; 153, 26; 157, 4; 164, 9; 167, 20; 177, 15, etc. *passim*.
 class. = upright, honorable (Cic. Off. 2, 12, 42; Ov. P. 4, 3, 22; Hor. C. 1, 12, 54).
 eccl. = virtuous according to divine law (Vulg. Psal. 1, 5; Prov. 3, 33, etc.).
- latebrosus, 95, 3; 137, 5; 164, 10.
 class. = full of hiding-places (Plaut. Bacch. 3, 3, 26; Cic. Sest. 59, 126, etc.).
 Aug. = obscure, intricate (Retract. 1, 19).
- litterarius, 37, 2; 40, 1, 9.
 class. = of or pertaining to reading and writing as elementary subjects (Quint. 1, 4, 27; Tac. A. 3, 66; Plin. 9, 8, 8).
 Aug. = literary.
- omnis = totus in 22, 1, 1.
- pastoralis 175, 4; 178, 2; 185, 23; 191, 2; 194, 47; 208, 2; 209, 9; 237, 9.
 class. = of or belonging to a shepherd (Varro. R. R. 2, 1, 15; Cic. Div. 1, 48).
 Aug. = of or belonging to a shepherd of souls, a pastor.
- pius, 55, 18; 73, 10; 92, 1, 3, 4; 102, 38; 104, 3; 118, 21, etc. *passim*.
 class. = conscientious, filial (Verg. A. 6, 662; Cat. 16, 5; Cic. Leg. 2, 7, 15, etc.).
 eccl. = pious, devout (Cyp. Ep. 55, 29; Vulg. 2 Petr. 2, 9).
- pontificalis, 82, 23.
 class. = belonging to a pontifex (Cic. Leg. 2, 21, 52; Ov. F. 3, 420).
 Aug. = belonging to a bishop.
- prolixus, 36, 2; 40, 1; 73, 8; 82, 20; 111, 9, etc. *passim*.
 class. = tall, far-reaching (Ter. Heaut. 2, 3, 49; Ov. Tr. 4, 2, 34; Verg. E. 8, 38).
 p. c. = long, prolix (Gell. 13, 28, 3; Macr. S. 3, 7).
- publicanus, 140, 67.
 class. = of or belonging to public revenue, a tax-gatherer (Cic. Verr. 2, 3, 34; Liv. 43, 16).
 eccl. = a sinner (Vulg. Luc. 18, 10).
- saecularis, 27, 2; 33, 5; 40, 1; 48, 1; 55, 37; 64, 4; 69, 1, etc. *passim*.
 class. = of or belonging to a saeculum (Suet. Aug. 31; Plin. 7, 48, etc.).

- eccl. = worldly, profane; pagan (Hier. Ep. 60, 11; Tert. Exhort. ad Cast. 13; Vulg. 1 Cor. 6, 4; 2 Tim. 2, 4; Tit. 2, 12).
- salutaris, 20, 3; 22, 18; 29, 9; 36, 15; 93, 3; 140, 46; 173, 10; 217, 7; 243, 7.
- class. = healthful, beneficial (Cic. Leg. 1, 16, 44; Quint. 12, 10, 79, etc.).
- eccl. = of or pertaining to salvation (sometimes salutare = salus) (Vulg. Psal. 26, 9; Eccli. 15, 3; 2 Macc. 3, 32).
- salvus, 78, 6; 82, 8; 137, 9; 140, 26; 145, 8; 149, 3; 157, 8; 167, 2; 169, 4; 185, 43; 187, 34; 217, 19.
- class. = safe, uninjured (Cato R. R. 141, 3; Plaut. Aul. 4, 6, 11; Liv. 22, 10).
- eccl. = saved from sin, redeemed (Vulg. Act. 2, 21; 1 Cor. 7, 6, etc.).
- sanctus, 14, 3; 26, 5; 36, 16; 43, 23; 55, 23; 78, 3; 82, 14, etc. passim.
- class. = sacred, holy (Cic. Leg. 3, 3, 9; Liv. 8, 37; Quint. 6, 36, etc.).
- eccl. = a saint (Fathers: Vulg. 2 Par. 6, 41; Psal. 30, 24, etc.).
- spiritalis, 22, 1, 5, 9; 29, 2; 31, 7; 34, 3; 36, 11; 37, 2; 43, 27, etc. passim.
- class. = belonging to breathing (Vitr. 10, 1; Veg. 5, 75, 1).
- eccl. = spiritual (Tert. Apol. 22; Prud. *σρεφ.* 10, 13; Vulg. Gal. 6, 1, etc.).
- terrenus, 9, 3; 15, 2; 27, 1; 31, 5; 35, 4; 36, 11; 43, 13, etc. passim.
- class. = earthy, earthen (Caes. B. G. 1, 43; Liv. 38, 20, 1; Suet. Calig. 19, etc.).
- eccl. = transitory as opposed to eternal (Cyp. de Zelo 2; Lact. 5, 22).
- transmarinus, 22, 4; 29, 10; 43, 11; 44, 5; 52, 3, etc. passim.
- class. = transmarine, foreign (Plaut. Most. 2, 2, 66; Liv. 26, 24; Caes. B. G. 6, 24).
- Aug. = non-African (applied to Churches).
- unus = primus, 36, 28.

c) *Verbs.*

- aedificare, 31, 7; 47, 3; 69, 1; 82, 7; 87, 5; 104, 12, etc. passim.
- class. = to build (Cato R. R. 3, 1; Plaut. Mil. 2, 2, 56; Caes. B. G. 6, 22, etc.).

eccl. = to edify (Vulg. 1 Cor. 8, 1; 1 Thess. 5, 11).

Augustine also uses this verb with the classical meaning in
127, 7; 157, 33; 186, 36; 187, 19, 31, 41; 243, 1.

angariare, 138, 9, 11; 139, 3.

class. (rare) = to exact something as quit-rent, villainage
(Dig. 49, 18).

eccl. = to compel (Vulg. Matth. 5, 41; Marc. 15, 21).

cibare, 102, 2, 6.

class. = to feed animals (Col. 8, 10; Suet. Tib. 72).

late = to feed men, to take food (Hier. in Ezech. 1, 3, 2;
Vulg. Deut. 8, 16; Psal. 79, 6; Prov. 25, 21; Jerem. 9,
15, etc.).

circumcidere, 23, 4; 82, 8, 12, 16, 18, 19.

class. = to cut around, to trim (Lucr. 3, 412; Caes. B. G. 25,
5; Cic. Fin. 5, 14).

eccl. = to circumcise (Vulg. Gen. 17, 10; Exod. 4, 25; Levit.
12, 3, etc.).

communicare, 64, 2; 70, 2; 76, 2; 87, 1; 93, 13; 102, 38, etc.
passim.

class. = to share, divide (Cic. Lael. 19, 70; Caes. B. G. 7, 37;
Sall. C. 56, 5).

Aug. = 1) to form part of a Church congregation.

= 2) to receive the Holy Eucharist (Hier. Ep. 48, 15).

compungere, 93, 49; 153, 15.

class. = to prick, sting (Phaedr. 3, 6, 3; Col. 8, 14, 8; Cels.
6, 18, 9).

eccl. = to feel remorse (Lact. 4, 18, 14; Sulp. Sev. Dial. 3, 13;
Vulg. Psal. 4, 5; Act. 2, 37).

convertere, 82, 3; 83, 3; 91, 6; 93, 26; 97, 4; 102, 37; 104, 9;
105, 4; 140, 30; 166, 18; 217, 29; 227; 232, 2.

class. = to turn or whirl around (Lucr. 2, 1097; Cic. Rep. 6,
17, 17, etc.).

eccl. = to convert (Hier. in Philem. 5, 10; Vulg. 3 Reg. 8, 35;
2 Par. 6, 24; Tob. 13, 8; Job 17, 10, etc.).

coronare, 108, 9.

class. = to wreath, crown (Ov. M. 8, 264; Hor. C. 3, 23, 15,
etc.).

Aug. (in passive) = to be crowned with martyrdom.

dealbare, 34, 3.

class. = to whiten (Cic. Verr. 2, 1, 55; Suet. Gall. 9; Vitruv.
7, 4, etc.).

eccl. = to purify (of the soul) (Vulg. Apoc. 7, 14; Hier. Ep. 108, 17).

decolorare, 77, 1; 123, 8; 138, 10.

class. = to discolor (Sen. Q. N. 2, 41; Hor. C. 2, 1, 35; Cels. 2, 8).

late = to disgrace (Cod. Just. 1, 3, 19; Capitol. Ant. Phil. 19).

diffamare, 71, 6; 87, 5; 97, 4; 102, 35; 104, 7.

class. = to divulge wrongly (Ov. M. 4, 236; Tac. A. 14, 22).

late = to publish (in good sense) (Aug. de Mor. Eccl. 14; Vulg. Marc. 1, 45).

dimittere, 43, 10; 73, 3; 82, 33; 93, 21; 104, 8; 157, 2; 167, 19; 185, 49; 194, 42; 211, 14.

class. = to dismiss, release (Cic. Sull. 20, 57; Caes. B. C. 1, 18).

eccl. = to forgive sins (Pacian. Ep. 3, 24; Philastr. 107, 125; Vulg. Marc. 2).

dirigere, 161, 10; 191, 1; 215, 2.

class. = to arrange, direct (Caes. B. G. 6, 8, 5; Liv. 2, 6; Verg. A. 5, 162, etc.).

late = to send a letter (Capitol. Clod. Alb. 2; Hier. Ep. 134, 2).

donare, 43, 11; 48, 3; 193, 5.

class. = to give (Plaut. Mil. 4, 4, 5; Cic. Rosc. Am. 8; Caes. B. G. 7, 11, etc.).

Aug. = to forgive sins.

dormire (in pres. part.) 22, 6.

class. (dormire) = to sleep (Plaut. Most. 3, 2, 4; Hor. Ep. 1, 7, 13, etc.).

eccl. (dormientes) = those who sleep, i. e. the dead (Vulg. 1 Thess. 4, 12; Hier. ad Rufin. 3, 2).

electus, 236, 1, 2; 264, 2 — in Manichaean sense of the initiated.

eligere, 110, 4; 127, 2; 140, 81; 147, 19; 149, 16; 185, 33; 197, 5; 202A, 17; 211, 2.

class. = choose, select (Varro R. R. 3, 9, 14; Cic. Tusc. 3, 34, 83, etc.).

Augustine uses it regularly for *malle* with a verb in the infinitive, e. g. *elegerunt vivere* (166, 18); *eligitis confidere* (140, 8); *ellegant vitam finire*, 127, 2), etc.

eructare, 27, 4.

class. = to vomit forth (Cic. Pis. 6, 13; Verg. A. 3, 6, 32; Lucr. 3, 1012).

eccl.=to utter (Civ. Dei 18, 32; Vulg. Psal. 44, 2; Matth. 13, 35).

evacuare, 177, 11; 185, 17; 186, 37; 196, 16.

class.=to empty (Plin. 20, 6, 23).

late=to cancel (Cod. Just. 8, 43, 4; Vulg. 1 Cor. 1, 17; Galat. 3, 17).

habere—frequent passim. Begins to lose its meaning of have, hold and shows signs of becoming an auxiliary verb, as it later developed in the Romance languages. In 209, 3; occurs the expression “habebam . . . paratum presbyterum,” which indicates the beginning of this development.

In 82, 32 non habeo is equivalent to nescio.

insinuare, 11, 4; 18, 2; 36, 2; 44, 2; 49, 1; 53, 1; 54, 8; 55, 14; 64, 2; 65, 1; 95, 7, etc. passim.

class.=1) to bring in by windings or turnings (Lucr. 6, 860; Liv. 44, 41).

=2) to ingratiate oneself (Suet. Gram. 21; Plin. Pan. 62).

late=to make known, to teach (cf. French enseigner) (Dig. 32, 1, 11; Rutil. Nam. 1, 590).

interpellare, 194, 16.

class.=to interrupt, importune (Plaut. Men. 5, 9, 62; Cic. Tusc. 1, 8, 16).

eccl.=to intercede (Vulg. Hebr. 7, 25).

intimare, 55, 21; 57, 1; 65, 1; 82, 31; 126, 6, etc. passim.

p. c.=to put or bring in (Sol. 5; Tert. adv. Valent. 17).

late=to announce (Amm. 21, 11, 1; Treb. Gall. 16; Cod. 14, 3, 1; Mart. Cap. 3, 274).

invenire—has a quite peculiar use in Augustine. It is used with a negative as a synonym for nescio, e. g. quid melius facerem non inveni.”; 48, 5. Also in 76; 82, 34; 118, 5; 148, 5; 250, 2.

lucrari, 73, 9; 83; 84; 105, 1; 108, 13; 185, 31; 262, 1.

class.=to acquire profit (Cic. Par. 3, 1; Hor. A. 238; Tac. G. 24).

eccl.=to convert (Vulg. 1 Cor. 9, 20).

magnificare, 93, 52; 217, 24.

a. and p. c.=to esteem highly, praise highly (Plaut. Stich. 1, 2, 44; Auct. Her. 3, 4, 8).

eccl.=to worship (Vulg. Psal. 34, 3; Matth. 15, 31, etc.).

memoratus, 32, 3; 114; 115; 141, 9; 148, 12; 190, 22; 200, 1;
209, 2; 215, 2; 222, 3.

class. = renowned (Verg. A. 5, 391).

p. c. = above-mentioned (Amm. 15, 15, 4).

Augustine prefers this word to *supradictus*, but the latter occurs in 185, 6; 214, 2, 3; 219, 2.

mundare, 82, 18; 93, 2, 2; 120, 3; 147, 25; 148, 12; 157, 3;
164, 19; 187, 29.

class. = to cleanse (Plin. 33, 6, 34; Col. 12, 3).

eccl. = to purify from sin (Vulg. *Psa.* 18, 13; *Ezech.* 16, 30;
2 *Cor.* 7, 1, etc.).

operari, 55, 19; 69, 2; 87, 1; 126, 10; 137, 10; 140, 77; 166, 18;
169, 6; 176, 3; 179, 3, etc. *passim*.

class. = to labor, toil (*Liv.* 4, 60, 2; *Hor. Ep.* 1, 2, 29; *Tac.*
A. 2, 14, etc.).

eccl. = to carry into effect, to administer (*Lact.* 6, 12, 38;
Ambros. in *Luc.* 4, 47; *Vulg. Levit.* 20, 12; *Joan.* 9, 4;
2 *Cor.* 7, 11, etc.).

ordinare, 21, 3; 41, 8; 43, 16; 44, 8; 51, 4; 53, 2; 60, 2; 63, 1,
2, etc. *passim*.

class. = to set in order, arrange (*Liv.* 29, 1; *Hor. C.* 3, 1, 9;
Cic. Inv. 1, 14, etc.).

eccl. = to ordain to the priesthood (*Lampr. Alex. Sev.* 45;
Cass. H. E. 9, 36).

peregrinari, 55, 17; 69, 2; 91, 1; 138, 17.

class. = to travel (lit.) (*Cic. Brut.* 13, 51).

Aug. = to go through life as a pilgrim. (In 54, 5 this verb
has the literal meaning).

perfectus, 13, 4; 31, 5; 48, 2; 55, 19; 127, 5; 140, 33; 145, 5;
147, 11; 185, 40; 187, 4; 188, 9.

class. = finished, perfect (*Cic. de Or.* 1, 13, 58; *Ov. A. A.*
2, 547).

eccl. = perfect in virtue (*Vulg. 3 Reg.* 11, 4; *Matth.* 5, 48).

persequi, 93, 8.

class. = to pursue (*Plaut. Cist.* 1, 3, 35; *Cic. Verr.* 2, 5, 35;
Verg. A. 9, 218, etc.).

eccl. = to persecute for religious belief (*Tert. ad Scap.* 5;
Vulg. Joan. 15, 20; *Act.* 7, 52; *Rom.* 12, 14, etc.).

perseverare, 29, 12; 78, 6; 102, 9; 108, 2; 140, 62; 149, 22;
150; 153, 4; 185, 8; 187, 27, etc.).

- class. = to continue, to persist (Cic. Leg. 3, 11, 26; Caes. B. G. 1, 26, 2, etc.).
- eccl. = to continue in the state of grace (Matth. 24, 13; Hebr. 12, 7).
- praedestinare, 102, 20; 149, 21; 177, 7; 190, 12; 204, 2.
class. = to determine beforehand (Liv. 45, 40).
eccl. = to determine who are to be saved, to predestine (Vulg. Eph. 1, 5).
- praeiudicare, 43, 18; 53, 3; 129, 5; 140, 32; 141, 6; 142, 3; 144, 3; 177, 9.
class. = to judge beforehand (Cic. Inv. 1, 20, 60; Liv. 42, 61).
eccl. = to be injurious to (with dative) Dig. 42, 1; Paul. Sent. 5, 3, 3; Ambros. in Luc. 3, 41).
- praescire, 140, 48; 186, 23; 190, 12.
class. = to know beforehand (Ter. And. 1, 5, 4; Suet. Tib. 67).
eccl. = of God's foreknowledge (Ambros. in Luc. 7, 167; Vulg. 4 Reg. 19, 27; Sap. 19, 1; Act. 26, 5; Rom. 8, 2; 2 Petr. 3, 17).
- praevaricare, 157, 15 (Augustine prefers the active form).
class. = to walk in zigzag fashion (Plin. N. H. 18, 19, 49).
eccl. = to commit sin (Hier. c. Pel. 3, 6).
- propinare, 26, 6; 108, 6.
class. = to drink one's health (Plaut. Cure. 2, 3, 8; Cic. Tusc. 1, 40, 96).
p. c. = to give to drink, to set before (Capitol. M. Aur. 15; Vulg. Isai. 27, 3; Jerem. 24, 15, 17; Amos 2, 12).
- radicare, 58, 1.
p. a. = to take root (lit.) (Col. 4, 22; Plin. 13, 4, 8).
eccl. = to take root (fig.) (Vulg. Eccli. 24, 16; Eph. 3, 17).
- reconciliare, 228, 8; 265, 7.
class. = to reconcile, reunite (Cic. Dom. 50, 129; Suet. Caes. 19; Liv. 1, 50).
Aug. = to reconcile to the Church, to absolve from sin or excommunication.
- redimere, 76, 1; 82, 33; 244, 2.
class. = to buy back (Cic. Phil. 13, 5, 10; Liv. 26, 27; Plin. 37, 1, 2).
eccl. = to redeem (Vulg. Psal. 25, 11; Isai. 43, 1; Luc. 24, 21; Tit. 2, 14).
- regenerare, 186, 27; 187, 21; 217, 14; 228, 8.
class. (Plin. only) = reproduce (Plin. 7, 11, 10; 50, 12, 1).

- eccl. = to regenerate spiritually (Firm. Matern. 18, 8; Vulg. 1 Petr. 1, 3).
- remittere, 185, 49; 193, 3; 194, 45.
- class. = to send back, restore (Caes. B. G. 1, 43; Cic. Div. 1, 54, 123, etc.).
- eccl. = to forgive sin (Fathers; Vulg. Matth. 9, 2; Luc. 5, 20; Joan. 20, 23, etc.).
- renasci, 130, 22; 140, 9; 187, 30, 31, 32, 33; 190, 3, 9, 10, 21; 194, 31, 32, 44, 46.
- class. = to be born again, revive (Ov. M. 15, 402; Plin. 13, 4, 9; Liv. 6, 1, etc.).
- eccl. = to be born again spiritually by baptism (Firm. Matern. 18, 8; Vulg. Joan. 3, 3; 1 Petr. 1, 23).
- resurgere, 140, 38.
- class. = to rise, to appear again (Ov. M. 5, 3, 349; Hor. C. 2, 17, 14; Tac. A. 3, 46).
- eccl. = to rise from the dead (Lact. 4, 19, 6; Vulg. Marc. 9, 8; Luc. 7, 22).
- sonare, 1, 2; 33, 7; 98, 4; 102, 19; 118, 2; 143, 5, 9, has the meaning of crebrescere, but in 137, 7 means literally to sound.
- temptare, 43, 23; 78, 7; 95, 2.
- class. = to handle, try, attack (Ov. M. 10, 282; Caes. B. C. 3, 40; Cic. Tusc. 4, 14).
- eccl. = to tempt to sin (Vulg. Matth. 4, 1; Marc. 1, 13; Luc. 4, 2; Act. 5, 3, etc.).
- telescere, 130, 18.
- class. = to grow warm (Cic. N. D. 2, 10, 26; Cels. 3, 6; Ov. M. 3, 412, etc.).
- Aug. = to decrease in fervor, to grow tepid in virtue.
- tradere, 43, 6; 76, 2.
- class. = to give up, surrender (Plaut. Trin. 1, 2, 14; Caes. B. G. 1, 27; Cic. Fam. 7, 17, 2; Liv. 22, 22, etc.).
- Aug. = to deliver the Holy Scriptures to be burned under persecution.
- tribulare, 140, 35; 199, 37; 248, 1.
- a. c. = to press (Cato R. R. 23, 4).
- eccl. = to oppress (Tert. adv. Gnost. 13; Ambros. Serm. 22; Cass. H. E. 1, 11; Vulg. Psal. 3, 2; Isai. 19, 20; 1 Macc. 10, 46; 2 Cor. 1, 6, etc.).

d) *Other Parts of Speech.*

The process noted above in the change of meaning of nouns, adjectives and verbs, went forward more thoroughly, if less conspicuously in pronouns, particles and prepositions. The distinction between *hic* and *ille*, always so carefully observed by classical writers, the peculiar force of *iste*, the difference between *quam*, *quantus* and *quot*, or between *num* and *utrum* began to be disregarded, with a consequent confusion of meaning and usage in the words in question. Augustine was the child of his age in this as in other points of style. He seems to choose his pronouns more or less at random, and while he may sometimes refer to a pair of objects or persons as *hic* and *ille*, he is quite as likely to use *hic*, *iste*, or *ille*, *iste*, or *ille*, *ille*, or *alius*, *alius*: e. g. *alius pro isto*, *alius pro illo* (130, 23); *clamor iste ipsa est tuba illa quam commemorat apostolus* (140, 78); *hoc animo, hac voluntate, ista intentione* (82, 19). So also *tam magna* occurs for *tanta*, *tam multi* for *tot*, *aliquis* for *quis* after *si*, *ne*, *num*; *quis* for *uter*, etc.

In the use of negatives, the variety is even greater. *Nemo*, *nullus*, *nihil* appear as *non quisquam* or *quispiam*, *non aliquid* or *non quicquam*; while *non* is quite regular in questions for *nonne*, and also for *ne*.

The following are the principal variations found in the Letters in the usage of pronouns, particles and prepositions.

i. Pronouns and Pronominal Adverbs and Adjectives.

aliquis, aliquid for *quis, quid*.

si aliquis, 11, 2; 143, 11; 162, 4; 173, 7; 231, 2; 228, 5, 10.

ne aliquis = *ne quis*, 111, 5; 141, 2; 213, 1. (Cf. *nisi quis*, 153, 14.)

utrum aliquid = *numquid*, 51, 5; 58, 2. (Cf. *numquidnam*, 194, 32.)

sine aliquo = *ullo*, 53, 7; 122, 1; 167, 10.

Other uses of aliquis.

aliqui . . . aliqui = *alii . . . alii*, 118, 33; 88, 9.

non aliquid = *nihil*, 19; 126, 10; 155, 17; 162, 1; 164, 5; 190, 17; 228, 8.

non aliquem = *nullum* or *neminem*, 141, 5; 166, 23.

altera . . . altera (5 times) for *alia . . . alia*, 140, 1.

una . . . altera for *altera . . . altera*, 93, 7; 118, 16; 130, 29; 202A, 20.

unus . . . alter = alter . . . alter, 17, 1; 36, 5; 78, 2; 139, 3;
147, 9; 155, 14; 159, 1; 164, 22; 185, 33; 237, 30;
222, 2; 224, 2.

ille . . . ille for hic . . . ille, 31, 5; 149, 30; 185, 7; 187, 5;
199, 16.

ille . . . iste for ille . . . hic, 4, 2; 7, 2; 10, 3; 15, 2.

iste = ille or is, 23, 2; 29, 3, 4; 34, 4; 35, 3; 36, 1 and very frequently.

hic . . . ille are used with the classical sense in 98, 2; 104, 14;
162, 1; 153, 14; 185, 45; 187, 19; 193, 7.

iste with its classical sense is found in 36 passim.

Nemo shows only two variations:

ut nemo = ne quis (purpose idea) 185, 11.

non quisque (nostrum) = nemo, 93, 28.

quisquam, quicquam:

non quisquam = nemo, 89, 4; 228, 5.

non quicquam = nihil, 10, 1.

non fere quisquam = paene ullus, 184A, 6.

ne quisquam = ne quis, 34, 4; 95, 1; 141, 2; 148, 8; 149, 17;
164, 3; 166, 4; 178, 3; 185, 45; 188, 3; 205, 3; 214, 4;
237, 2; 238, 21, 26.

si quisquam = si quis, 148, 8; 164, 7; 185, 23; 243, 12.

quantum = quam, 31, 5: 150 (quantum mirabili gaudio, 31, 5).

quam multi = quot, 44, 9; 55, 35; 88, 8; 93, 2; 98; 102, 41;
118, 10; 127, 4; 195, 10; 202A, 17; 231, 5. (Cf. quot,
199, 35.)

Quid horum duorum occurs for utrum in 36, 5, and quodlibet
horum duorum for utrumlibet in 55, 7.

Tam multi for tot is regular: 11, 1; 87, 3; 88, 9; 93, 16; 102,
14; 118, 10; 137, 3; 140, 29; 142, 3; 170, 5; 173, 2;
185, 46; 188, 3; 200, 2; 211, 4; 218, 19; 220, 6; 238, 16.
(Cf. tot 190, 19; 164, 16.)

Tam magnus for tantus: 11, 2; 87, 4; 124, 2; 138, 9; 175, 13;
188, 6; 189, 3, 4; 190, 12; 217, 8, 24; 220, 7; 236, 1;
247, 1. (Cf. tot et tanta, 220, 5.)

Totum for omnes, 15, 1.

ii. Particles.

aut = neque, 23, 1.

non = nonne, 118, 2.

non = ne, 141, 12; 142, 1; 143, 11; 147, 21; 170, 10; 177, 6;
 185, 46; 188, 3; 199, 16; 209, 9; 211, 7, 10, 13, 14, 16;
 217, 7, 8; 220, 12; 228, 2 (Cf. ne, 228, 3).

quando non = nisi, 36, 29.

non habere non possum = non possum quin, etc., 140, 35.

ut ne = ut non, 21, 6; 243, 12; 246, 3.

ut non = ne, 117, 2; 194, 40; 218, 3.

In single indirect questions, *utrum* is used almost exclusively for *num* (whether):

1, 3; 36, 1, 3; 43, 19; 44, 5, 6, 9; 63, 3; 82, 1; 87, 2, 6; 93, 4,
 9; 102, 13; 104, 2; 113; 114; 115; 118, 11; 137, 2; 138,
 18; 139, 1; 147, 10; 167, 10; 169, 6; 185, 5; 188, 4, 8;
 191, 2; 196, 9; 197, 3; 205, 2, 19; 207; 211, 13; 213, 1;
 237, 1; 242, 4; 244, 2; 250, 2; 250A; 254, 1; 261, 1;
 262, 3 (Cf. *num* in 137, 14; 147, 3).

iii. Prepositions.

The study of prepositions in an author might seem to belong to syntax rather than to a vocabulary study; but inasmuch as the peculiarities of usage in the Letters arise for the most part from an extension of meaning of certain prepositions, this seems to be the proper category to which to refer them.

Absque.

Plautus and Terence used this word with pronouns only; classical authors proscribed its use almost entirely; but beginning with Apuleius and Aulus Gellius it came to be felt as a synonym for *sine* and is so used by Augustine.

absque detrimento, 137, 3.

absque peccato, 179, 7, 9; 186, 32, 33, 36 (Hier. Ep. 50, 1; Sid. Ep. 2, 7; Sulp. Sev. 1, 22).

absque paenitentia, 83, 1; 186, 32.

absque ullo rancore, 73, 1.

Ad.

Ad with *gaudere* is rare and mostly p. c. Tacitus has it once in H. 2, 36.

In the Letters it is found in 98, 15: *ad minus gaudet quam si ad Dei potestatem gaudet* (also Hier. Ep. 43, 2).

Apud meaning simple location, not proximity is used for a locative case in:

- apud Caesaream, 190, 1.
- apud Carthaginem, 193, 1.

Circa with a figurative meaning of *de* or *in* is post-classical:

- circa eos, 100, 1.
- omnia quae circa nos sunt, 178, 1; 186, 1; 209, 1.
- circa me, 213, 5.
- circa verbum Dei, 157, 1.
- circa ecclesiam, 253.

De is used for *propter*, *per* or a case-construction:

- 95, 9; 98; 153, 25.

Erga is used for *de* in 99, 1; for *in* in 138, 17; 139, 2.

Iuxta for *secundum* occurs in 208, 7.

Praeter has the force of *contra* in 63, 1; of *extra* in 29, 5; 166, 25; 185, 2.

Super means on account of in 153, 8; 175, 1.

The general tendency in the Letters is towards a more extended use of prepositions with a resultant weakening of the force of those so used.

iv. Other Peculiarities of Usage.

Without actually changing the meaning of some words, Augustine manages to use them either more frequently or more emphatically than is common with classical writers. Such are *utique* = at any rate, certainly; *omnino* = altogether, entirely; *tantum modo* = only; *propterea* = therefore, which recur so often as to constitute a distinct mannerism. The use of *absit* is another idiom much favored by Augustine. This verb has two distinct meanings. Sometimes the force of the optative subjunctive is brought into strong relief, and the word is used almost as an expletive: "Far be it!" either to modify an otherwise harsh statement or to express the writer's profound feeling on the subject under consideration. Such use of the word is seen in the following:

hoc si ita est, quod absit, 82, 5.

si hoc praeceptum rationabile non est, ergo irrationabile est; absit!

absit ab eius moribus et fide, 125, 4.

neque enim odio, quod absit a nobis, 126, 9.
 modo autem tanto—quod absit—miserior, 127, 8.
 num . . . deus pater malorum est? absit!
 quod malum absit a vobis, 188, 10.

This use of *absit* recalls the “*absit omen!*” so devoutly uttered by the pagan Romans when they were obliged to advert to misfortune. The other meaning given to the expression by Augustine is that of the classical *tantum abest ut*, the force of the subjunctive being so much diminished as to be practically non-existent. It is found in:

ego autem absit ut laedar, 73, 1.
 ego tamen absit ut eos credam haec . . . suggerere, 82, 32.
 quos absit ut amiseris, 82, 33.
 absit ut tales servi simus, 91, 10.
 absit ut ista . . . instemus, 104, 1.
 absit ut ideo credamus, 120, 3.
 absit a nobis ut sic . . . defendatur, . . . absit . . . ut dicatur,
 126, 12.
 absit ut dicamus tot ac tantos fideles, 167, 11.
 absit ut haec libenter audiat virgo Christi, 188, 5.
 auxilium absit ut subtraham, 213, 6.

The total list of passages in which *absit* occurs follows:

36, 28; 73, 1, 1; 82, 3, 5; 32, 33; 91, 10; 92, 3; 99, 2; 101, 2,
 25; 104, 1, 4, 8, 8; 105, 7, 12; 111, 5; 118, 2; 120, 3, 3,
 20; 124, 1; 125, 4; 126, 9, 12, 14; 127, 8; 129, 7; 130,
 10, 20; 151, 7; 153, 14; 166, 7, 28; 170, 10; 180, 4, 15;
 186, 18; 187, 13; 188, 4, 5, 10, 19; 190, 21, 23; 194, 34,
 39; 199, 24; 202A, 1, 6, 8; 213, 6; 217, 7; 228, 6, 11;
 238, 21.

A final phenomenon to be noted is the infrequent occurrence of simple for compound words, where the meaning of the compound is expressed by the uncompounded form:

crementum (very rare) for incrementum, 9, 4 (Isid. Orig. 9, 5,
 5; Plin. 11, 37)

and the opposite phenomenon of compound for simple:

depraedemur (late) for praedemur, 35, 4.

3. Change of Meaning in Word-Groups.

In this category are placed those expressions in which the change of meaning does not arise from any one word, but rather from the particular juxtaposition of the words. It might be advanced with truth that the meaning of any word may be altered by joining a modifier to it, but that is not the sort of temporary modification observable in the following expressions. These are mostly theological or religious phrases which tended to take a special form. Sometimes a tropical meaning is given to a word, usually taken literally, as e. g. *ancilla*, *servus*; or again a word may be given a wider or narrower comprehension than that commonly accepted. One of the most interesting groups is that connected with the word *homo*, e. g. *novus homo*, *vetus homo*, *interior homo*. Augustine also treats it sometimes as an indefinite pronoun, joining it to adjectives and demonstrative pronouns in complete disregard of classical usage.

In the following list the arrangement is alphabetical by the first word:

ancilla Christi, 211, 14.) = a religious. (Cf. also *virgo Christi*,
ancilla Dei, 111, 3.) *famula Christi*).

apostolica sedes (or *v. v.*) = The Holy See, 175, 2, 4; 178, 1, 5;
 178, 3; 190, 1; 209, 8, 9; 250A.

Catholica mater = the Church, 170, 10; 185, 13, 30, 32, 36, 44.

convivium sanctum = Holy Communion, 185, 24.

Corpus et Sanguis Domini = Holy Communion, 29, 3. (Cf.
sacra cena.)

famulus Christi = disciple, 186, 1.

famulus Dei = a saint or patriarch, 29, 4; 147, 32. (Vulg. *Jos.*
 1, 13; *Judic.* 2, 8, etc.)

famula Dei = a religious, 147, 12; 211, 9, 12.

Filius hominis = Our Lord, 93, 23, 49. (Vulg. *Matth.* 8, 20;
Marc. 2, 10; *Luc.* 6, 5, etc.)

Homo occurs in the following combinations:

homo Christianus, 36, 29; 130, 21.

homo fidelis, 159, 4; 120, 8.

homines infideles, 140, 57.

hominem Graecum, 118, 10.

homini apostatae, 105, 9.

unus homo erat habens duo nomina, 140, 49.

regi homini, 137, 20.

carissimus homo, 151, 8.

multi homines, 220, 6.

nec quisquam erit homo nostrorum temporum, 232, 4.

eos homines, 185, 16.

eorum hominum, 118, 27; 185, 4; 188, 2.

unus homo, 110, 4.

homo = tu in 217, 2.

= quis in 217, 4.

= ille in 71, 5; 73, 5.

= an indefinite pronoun (cf. French *on*) in 130, 7.

In the above expressions homo is a more or less unnecessary word with a rather vague meaning; in the following the meaning is specialized:

Interior homo, 92, 1, 3, 4; 120, 20, means a man whose thoughts are more on spiritual than on temporal things. In 92, 1; 120, 20; 148, 17 the same combination means the inner man, i. e. the soul as distinguished from the body. (Vulg. Eph. 3, 16.)

Exterior homo, 148, 17, means the body as distinguished from the soul.

Primus homo, 186, 27, is used in reference to Adam (Vulg. 1 Cor. 15, 45) while secundus homo, 186, 27, means Christ (Vulg. 1 Cor. 15, 47). Novus homo, 187, 30, also means Christ as Redeemer (Eph. 2, 15; 4, 24) and vetus homo, 187, 30; 140, 5, is used of Adam, and also of sin (Rom. 6, 6; Eph. 4, 22; Colos. 3, 9). These four expressions are borrowed from St. Paul.

ignis aeternus, 122, 1 = hell (Vulg. Matth. 25, 41).

immundus spiritus, 82, 17; 130, 26 = the devil (Vulg. Matth. 10, 1; Marc. 1, 23, etc.).

infernæ umbræ, 2, 37 = hell.

libri sancti, 21, 4; 28, 3, 4; 52, 3; 102, 38; 111, 2; 147, 12, 39; 238, 4; 249; 258, 3.

libri divini, 125, 3.

litteræ sacrae, 102, 17, 18; 104; 132; 167, 14; 264, 3.

litteræ sanctæ, 28, 2; 189, 8.

The last four expressions are used regularly of the Holy Scriptures. Sometimes the position of the words is reversed.

mater ecclesia, 185, 51; 243, 8 = our holy mother, the Church.
originale peccatum, 184A, 2 = original sin, the sin of Adam.

panem frangere, 36, 28; 207 = to administer Holy Communion.

regnum caelorum, 29, 5; 127, 8; 130, 2; 140, 54; 149, 22; 157, 23, 27, 28, 30; 177, 10; 186, 11, 27, 33; 189, 3, 5; 193, 4, 31, 32. (Vulg. Matth. 3, 2; Marc. 1, 14.)

regnum Dei, 127, 7; 157, 23; 164, 11. (Luc. 4, 43; Joan. 3, 3; Act. 1, 3, etc.).

These two mean either heaven or the Church.

sacra cena, 93, 15 = the Holy Eucharist.

saecula saeculorum, 148, 11. (Vulg. Dan. 7, 18; Rom. 16, 27; 2 Tim. 4, 18, etc.)

saeculum saeculi, 140, 53, 61, 63. (Vulg. Psal. 9, 6; 51, 10, etc.)

These two are expressions of perpetuity and mean forever.

sancta civitas, 164, 9 = Jerusalem (Apoc. 11, 2; 21, 2).

servus Dei, 20, 2; 26, 5; 43, 23; 77, 1, 5; 87, 9; 91, 8; 96, 2; 111, 5, 6, 7; 125, 2, 3; 126, 3; 133, 1, 2; 134, 3; 145; 159, 1; 173, 4; 177, 6; 178, 1; 185, 31; 186, 1; 197, 4; 213, 1; 215, 1; 220, 3, 5; 262, 5. (Vulg. Act. 16, 17; Tit. 1, 1.)

servus Christi, 167, 11 (Vulg. Rom. 1, 1; 1 Cor. 7, 22; Eph. 6, 6, etc.)

These two, like *famulus Dei*, *famulus Christi*, are frequently added to names of saints or patriarchs as titles of respect.

susceptio hominis, 11, 2 = the Incarnation.

timor Dei, 20, 3; 23, 1; 129, 6 = one of the seven gifts of the Holy Ghost (Vulg. Gen. 20, 11; 2 Reg. 23, 3; Psal. 13, 3; Prov. 1, 7, etc.)

ultimum examen, 153, 4 = the last judgment.

ultimus dies, 56, 2 = the last day of the world.

verbum Dei, 21, 2; 137, 6, 7, 11, 12, 15; 140, 6, 11; 149, 17; 169, 7, 8; 170, 4; 175, 3; 187, 4 = the Truth, the teaching of Christ (Vulg. Eccli. 1, 5; Marc. 7, 13; Luc. 8, 1; Act. 6, 2, etc.).

Ex hac vita migrare is a favorite expression to designate death. It is found in: 71, 2; 98, 10; 149, 22; 151, 10, 23; 159, 7; 164, 2, 12; 166, 20; 194, 32.

4. Titles.

If the Letters of Augustine are any indication of the customs of his time—and there is every reason to believe that they are—

then we must conclude that people in the fourth and fifth centuries A. D. addressed each other in the most complimentary fashion. "Your Benignity," "Your Charity," "Your Highness," "Your Magnificence," seem to have been ordinary modes of address, with "Your Eminence," "Your Reverence," "Your Holiness," "Your Sublimity," "Your Venerability," as variations. A few of these have remained in use in the Church, but are restricted to special ecclesiastical positions, as priests, cardinals, popes. In Augustine's time anybody might be addressed as Your Holiness or Your Reverence—even women were awarded this latter title. Sometimes one of these high-sounding titles was felt to be insufficient and was then combined with another or modified by a superlative: e. g.

tua sanctitas et gravitas, 59, 1.

eximietas tua ac praestantissima caritas, 27, 4.

honorabilem benignitatem tuam, 35, 1.

tuam sanctitatem et caritatem, 148, 4.

sanctam et sincerissimam benignitatem tuam, 149, 34.

By the side of such superlative cordialities, a simple "bone vir et bone frater," sounds almost like a studied insult.

Dominus was freely used in both masculine and feminine forms, e. g.

domine dilectissime frater, 23, 8.

domine beatissime et plenissima caritate venerabilis, 22, 1.

dominis in Domino insignibus et sanctitate carissimis ac desiderantissimis fratribus Albinae, Piniano et Melaniae, 124, sal.

dominae religiosissimae, 262, sal.

The following list contains the titles used by Augustine in addressing his correspondents in the body of his Letters, but does not include the combinations found in the salutations. It will be noticed that the words are all abstracts.

beatitudo tua, 60, 1; 177, 5, 9; 197, 1; 199, 31; 209, 1, 13; 219, 3.

benignitas tua, 33, 2; 35, 1; 40, 9; 60, 1; 82, 17; 89, 8; 99, 1; 104, 2; 113; 146; 149, 34; 151, 2, 12; 178, 1; 179, 1; 191, 1; 222, 3; 234, 3; 253; 256.

benivolentia tua, 23, 1, 8; 33, 2; 35, 3; 57, 1; 61, 1; 84, 2; 108; 151, 1; 189, 1; 235, 1; 242, 1.

- benivolentia vestra, 223, 6; 232, 1; 241, 2.
 caritas tua, 27, 6; 31, 7; 62, 1; 73, 9; 74; 82, 1; 92, 4; 96, 2;
 97, 2; 101, 1; 111, 9; 122, 1; 148, 4; 149, 2; 170, 2;
 173A; 175; 181; 184A, 6; 189, 1; 193, 13; 194, 1; 196,
 1; 204; 222, 1; 224; 227; 244, 1; 246, 1, 3; 250, 1; 254.
 caritas vestra, 31, 1; 45, 1; 48, 3; 78, 9; 82, 3; 199, 1; 213, 1,
 6; 214, 5; 215, 1, 7.
 celsitudo tua, 48, 1; 140, 66; 204, 6; 232, 6.
 dignatio tua, 37, 2; 65, 1; 241, 2.
 dilectio tua, 92A; 104, 1; 120, 20; 139, 3; 151, 6; 177, 21;
 180, 1, 5; 185, 1; 190, 25; 193, 1; 201A, 6, 16; 204, 3.
 dilectio vestra, 209, 3; 122, 1.
 excellentia tua, 86; 100, 2; 133, 3; 134, 1, 4; 137, 20; 139, 4;
 151, 14; 200, 1.
 eximietas tua, 27, 4; 34, 4; 35, 1; 56, 1; 58, 3; 97, 3, 4; 99, 1;
 113; 116, 1; 139, 1, 4; 189, 1; 203; 257.
 fraternitas tua, 52, 1; 269.
 germanitas tua, 63, 2; 82, 1; 186, 39; 263, 2.
 germanitas vestra, 173A.
 tua gravitas, 32, 3; 35, 1; 69; 88, 10.
 tua magnificentia, 86.
 tua nobilitas, 133, 1; 143, 2.
 tua potestas, 134, 2.
 praestantia tua, 97, 3; 104, 11; 116; 131 (to a lady); 133, 3;
 139, 13; 137, 20; 150, 13; 151, 2, 5, 11, 12; 206.
 prudentia tua, 57, 1, 2; 60, 2; 62; 2; 65, 1; 104, 1; 170, 6;
 257; 258, 5.
 religio tua, 113; 114; 251; 252.
 reverentia tua, 177, 6; 179, 8; 188, 1, 14; 200, 3; 262 (to a
 lady); 266 (to a lady).
 tua sanctimonia, 59, 2; 177, 15; 209, 6.
 sanctimonium vestrum, 45, 2.
 sanctitas tua, 20, 1; 21, 4; 22, 1, 8, 9; 27, 2, 3, 4; 31, 1, 7, 8;
 37, 1; 82, 32; 83, 1 and very frequently *passim*.
 sinceritas tua, 82, 14; 145, 1; 186, 1; 190, 1, 2; 193, 1; 194, 1.
 spectabilitas tua, 128, 1; 129, 7.
 tua strenuitas, 204, 1.
 tua suavitas, 110, 1.
 tua sublimitas, 86; 134, 3; 133, 1; 200, 1.
 venerabilitas tua, 59, 1; 60, 1; 65, 1; 110, 6; 176, 5; 177, 2;
 179, 5; 199, 13, 46.

veneratio tua, 149, 2; 174; 175, 4; 176, 1; 177, 1, 3; 179, 1;
 186, 1; 190, 1, 22; 187; 199, 1, 5, 19; 202A, 1; 209, 4;
 212; 237, 2, 9; 250, 1.

5. Parallel Forms.

Several sets of parallel forms showing little if any divergence of meaning are used by Augustine in the Letters. Sometimes this may have arisen from uncertainty of the correct form, but usually it is sheer exuberance of vocabulary.

anathemare, 94, 7, 8; 186, 27; 238, 4, etc.

and

anathemizare, 94, 7, 8; 185, 4.

daemon, 130, 26; 137, 12; 138, 18, etc.

and

daemonium, 17, 1; 91, 5; 98, 1, 3; 187, 36, etc.

sine dubio, 130, 4; 147, 7

and

sine dubitatione, 120, 4; 126, 3 (with meaning of doubt).

gustus, 137, 56

and

gustatus, 118, 19

} = sense of taste.

idolum, 29, 4, 9; 36, 15; 43, 23; 47, 3, etc.

and

idolium, 47, 6.

promissum

and

promissio

propagatio

and

propago

tegmen, 211, 10

tegmenum, 211, 10

tegumentum, 211, 15

} = covering, clothing.

contagium, 178, 2; 192, 4 (poet. and late).

contagio, 53, 6; 93, 44; 131; 190, 5; 211, 11.

PART II.—STYLE.

CHAPTER I.

TROPES.

The style of an author may be defined as the manner in which he sets forth his thoughts in words. It will be modified in different ages by various factors, such as canons of criticism or literary movements. It is also powerfully affected by the personality of the author. In the time of Augustine, a certain literary mould had come to be adopted, which differed widely from the standard of classical times. A greater freedom in the choice of words, allowing the circulation in prose of a whole vocabulary of poetical and rare words, new words and foreign words gave a greater fluency and amplitude of expression, at the same time that a passion for the oratorical introduced a demand for a profusion of images and for those ingenious turns of phrase known to rhetoricians as figures of speech. The result of these innovations was to change profoundly the periodic style of Cicero and Livy, breaking up the rhythms in which the prose of the past had been set, and giving a new range of tone and color to the language.

Passing over the question of sentence rhythm and clausulae as a topic which is at present in the state of theory only and uncertain theory at that, we shall consider the use made by Augustine of rhetorical ornament, an aspect of his work, which added to the study already made of his vocabulary, ought to give a fairly adequate idea of the nature of his style as shown in his Letters.

Erasmus¹ speaking of Augustine's style characterizes it as difficult and involved, requiring an alert, attentive, careful and patient reader, such as is not easily found. He admits however that the author lightens his work by the use of figures, and adds that the Letters are less diffuse in style than his other works. Another interesting criticism is that of Sixtus Senensis, which as an estimate of Augustine in an imitation of Augustine's own style, deserves to be quoted:²

"Orationis eius et dictionis genus fecundissimum et exuberan-

¹ *Antibar.* 1 and *Praef.* cited in Weissenbach, 223.

² Weissenbach, 221, 222.

tissimum est, ditissima et copiosissima ne dicam nimia diversarum rerum affluentia redundans, et periodis in longum productis mistim et indiscriminatum quam plurima secum volvens ac rapiens, digressionibus excursibus et ambagibus vagabundum, quod ingeniosum attentum memorem et patientem requirat lectorem, quem, ne multiloquii taedio fastidiat Punicis quibusdam argutiis recreare solet, ludens saepissime in *similiter progredientibus, similiter cadentibus* sentiis, aliisque non iniucundis Rhetorum figuris quae longum et implicatum prolixae lectionis iter emolliant."

This criticism, while probably a general one of all Augustine's works, nevertheless applies in many respects to the Letters, especially in the stress laid on the "*similiter progredientibus, similiter cadentibus sentiis*," for hardly any figures are more common in the Letters than homoioteleuton and homoiopoton. Taking into consideration Augustine's expressed views on the use of rhetorical devices by Christian writers (cf. *Introd.* p. 14) we must believe that his use of them in such profusion is often an unconscious result of the habits formed in the years when he was a professional rhetorician.

The highly artificial character of these embellishments and the foreign aspect of them lead to the question of their origin. They were not native to Latin, except such as are common to all languages, like metaphor, but were adapted, like the hexameter, from Greek.

The Greeks regarded Gorgias of Leontini as the founder of their art of oratory. He was a Sicilian sophist who flourished between 485 and 380 B. C. The principal object of his endeavor was to secure brilliancy and effectiveness of expression, which he did by the use of poetical words and by a certain symmetry in the arrangement of clauses, designed to produce a rhythmical³ prose. He is credited with the invention of certain figures called Gorgianic: antithesis, parison and homoioteleuton. His pupil Isocrates carried his work still farther and set a standard of prose style which was to affect all subsequent prose literature.⁴ Through the schools of rhetoric his style was then passed on to the Romans and first appears in the conflict between the so-called Asianism and Atticism, whereof the leaders in Rome were respectively Hortensius and Cicero. The word Asiatic in this connection is properly a

³ Jebb, cxxiii.

⁴ Jebb, II, 427.

geographical term only, gaining its significance from the fact that between 320 and 280 B. C. the Greek colonies in Asia Minor were of all parts of Hellas the most actively and successfully engaged in cultivating the arts of oratory and prose literature, for both of which they formulated the canons of style. They called their school the New Oratory to distinguish it from the Old Oratory or Atticism. The difference between them was that the latter was an art based upon theory, the former a knack acquired by practice.⁵

There were two tendencies in Asianism, one sententious and epigrammatic, the other ornate and declamatory. Both were combined in Hortensius (flor. c. 95 B. C.). Cicero, on the other hand, appeared as the representative not precisely of Atticism, but of an eclecticism which was a preparation for Atticism. This attitude he owed to his master, Molon of Rhodes. His Greek counterpart is not Demosthenes but Isocrates.⁶ True Atticism was represented at Rome by Calvus (B. C. 82-48), poet and orator, and owed much to the literary criticism of Dionysius of Halicarnassus and Cæcilius.

While these developments were taking place in Roman literature, there had come a reaction and a decline in Greek oratory, and rhetoric became rather the occupation of the schools than the profession of the orator. But towards the close of the first century A. D. a renaissance of Greek rhetoric began in the schools of Asia Minor, spreading thence to Athens during the reign of Hadrian. The avowed object of this movement was to revive the classic purity and simplicity of Lysias and Demosthenes, Thucydides, Xenophon and Plato; but the artificialities of the Early Sophists proved more congenial to the taste of these New Sophists and they were soon exaggerating the worst defects of the earlier school. Their principal aim was to please an audience, their ideal the ability to speak on any subject without preparation, developing their theme by means of the "*loci communes*"; *quis, quid, ubi, quibus auxiliis, cur, quomodo, quando*; adorning it with all the embellishments of rhetoric. This New or Second Sophistic, penetrating with its teachings all the departments of literature, continued until the fifth century A. D. and because of its control of the schools exerted an influence out of all proportion to its importance. Many of the Church Fathers, both Latin and Greek, were trained in this school and show the effects of it in their preaching and writing.

⁵ Jebb, II, 441.

⁶ Jebb, II, 450.

None of the Neo-Sophists were great orators or writers although they enjoyed a resounding fame in their own day. Most of their works have disappeared and of some we know little more than their names: Dio Chrysostom, Nicostratus, Polemon, Maximus of Tyre, the Philostrati, Aelius Aristides, Libanius, Themistius and Himerius were the famous orators of their time. Lucian, a prose-writer of the Neo-Sophistic style, can be estimated through his extant works, and is especially interesting for Roman literature as having been imitated by Apuleius.

The characteristics of this style were unreality of subject and artificiality of treatment, affectation of learning, carefully balanced periods, forced and unnatural comparisons, redundancy of epithet and excessive use of rhetorical ornament. The principal figures affected by the Neo-Sophists were: metaphor, simile, hyperbole, anaphora, asyndeton, polyptoton or conversio, paronomasia, oxymoron, isocolon, parison, paramiosis, antitheton, hyperbaton and homoioteleuton. Ecphrasis, another form of rhetorical embellishment, was also much favored by them. These figures and devices were not new, but the excessive use of them in the Second Sophistic makes them in a way peculiar to that style.

Among Roman writers the influence of this new school first appears in Apuleius⁷ and is visible throughout the whole of the *elocutio novella*. The African temperament must have found it particularly congenial, as the eagerness with which public declamations were attended in African cities shows. Even young boys of fourteen and fifteen declaimed in public⁸ and the travelling lecturer, a familiar figure from the time of Apuleius to that of Augustine, found all doors open to him as he made his tours from town to town, stopping to speak or to add to his store of information. These itinerant speakers, equally versed in the lore of natural phenomena and the mysteries of religious rites, were nothing else than Neo-Sophists.

The schools were affected by the movement almost from the beginning—when such brilliant careers were open to accomplished rhetors, sophistic school-masters were inevitably in great demand. We have seen that it was Augustine's earliest ambition to become one himself. There is no doubt then that this was the rhetorical school in which he was trained. An examination of his rhetoric

⁷ Goelzer (2), 730.

⁸ Bouchier, 35.

will show that all the devices except *cephrasis* are found in the Letters.

Before proceeding to an examination of the figures found in the Letters it might be well to establish the distinction between tropes and figures. While they agree as to the general definition of a trope, authors are not of one opinion regarding the number and classification of the same. Quintilian defines trope as follows:⁹ "*tropus est verbi vel sermonis a propria significatione in aliam cum virtute mutatio*," and again¹⁰ "*est igitur tropus sermo a naturali et principali significatione translatus ad aliam ornandae orationis gratia*." After admitting that even in his day, authorities¹¹ differed, Quintilian enumerates fourteen tropes:¹² metaphor, synecdoche, metonymy, antonomasia, onomatopoeia, catachresis, metalepsis, epitheton, allegory, aenigma, irony, periphrasis, hyperbaton and hyperbole. Tryphon¹³ adds to these but some of the additions are obviously subdivisions of the others as e. g. parable, a form of allegory, sarcasm, a form of irony, etc.

Tropes may be divided into two groups according as they are expressed in one word or several. Tropes of one word are: metaphor, synecdoche, metonymy, antonomasia, epitheton, catachresis and metalepsis. Tropes of phrase are: allegory, aenigma, hyperbole, irony, periphrasis, hyperbaton, onomatopoeia. All of these are found in Augustine's Letters except catachresis, metalepsis, aenigma and onomatopoeia.

Figures are thus defined by Quintilian:¹⁴ "*figura sicut nomine ipso patet est conformatio quaedam orationis remota a communi et primum se offerente ratione*." Ancient authors, from Theophrastus on recognized two classes of figures: *σχήματα διανοίας*, *figurae sententiarum*, which depend on the inner sense and connection of the words,¹⁵ and *σχήματα λέξεως*, *figurae verborum*, which may be expressed by single words. The principal *figurae sententiarum* are: interrogatio, responsio, suggestio, praesumptio or prolepsis, communicatio, sustentatio, dubitatio, correctio, exclamatio, prosopopoeia, apostrophe or aversio, hypotyposis or subiectio, aposiopesis or interruptio, ethiopia, litotes, praeteritio or occultatio. Not all of these are found in the Letters as some of them would

⁹ Inst. Or. 8, 6, 1.

¹⁰ Ibid. 9, 1, 4.

¹¹ Ibid. 8, 1, 1.

¹² Ibid. 8, 1, 4.

¹³ *περὶ τρόπ.*

¹⁴ Inst. Or. 9, 1, 4.

¹⁵ Volkmann, 392.

not be suitable to the subjects treated, even when Augustine forgets that he is not addressing a congregation from a pulpit.

Quintilian divides *figurae verborum* into three classes¹⁶ according as they are produced by addition, subtraction or resemblance.

i) *per adiectionem*.

repetitio, iteratio, conduplicatio, geminatio, anadiplosis,
kuklos.

anaphora or epanaphora.

antistrophe or conversio.

symploche or complexio.

traductio or polyptoton (paragmenon).

synonymia or congeries.

polysyndeton.

climax or gradatio.

ii) *per detractiōnem*.

asyndeton or dissolutio.

zeugma or synaecosis.

iii) *per similitudinem*.

paronomasia or annominatio.

homoiptoton or similiter cadens.

homoioteleuton or similiter desinens.

compar or isocolon.

antitheton or contrapositum.

commutatio or metathesis.

All the *figurae verborum* are found in the Letters. These were the figures most favored by the later Sophists and Augustine's frequent use of them, sometimes, it must be confessed, with poor taste, was doubtless the result of his rhetorical training. They are for the most part artificial, but they require a considerable fluency and verbal skill, which Augustine possessed in an eminent degree.

TROPES IN THE LETTERS.

I. *Metaphor*. *Μεταφορά* or *translatio*, consists in comparing one thing to another by using for the thing compared a term proper to that to which it is compared. This is the most common

¹⁶ Inst. Or. 9, 3.

of all tropes and finds a place even in the speech of the unlearned. Nouns, adjectives and verbs are the parts of speech which may be used to secure the effect desired. Its frequency makes it one of the influences which work for change of meaning in a language. Quintilian¹⁷ indicates the effects to be secured by the use of metaphor: it must add either to the significance and force of the idea or to the grace and propriety of the expression. Failing that it is improperly used. Under the influence of the Second Sophistic,¹⁸ however, metaphor became a mere embellishment used to elaborate and often to obscure the idea expressed. The orator's skill was judged by his ability to add image to image; the greater the profusion of images, the more forceful the language was held to be. The image might often be fantastic or even grotesque, the comparison strained or in poor taste, but if it showed the ingenuity of the author or served to rouse the fickle interest of a public jaded by rhetorical excess it had done what was expected of it.

The sophistic influence is perceptible in Augustine's Letters, but is not excessive. Naturally he had not the same incentive to rhetorical flourish in his correspondence that he had in his sermons: it is precisely when his letters are least like letters and most like sermons or harangues that he makes his most lavish use of figures. His metaphors show an extended range of imagery, usually well-chosen, drawn from a variety of activities and for the most part adapted to his subject. From his own statement it is clear that he exercised a deliberate restraint in his choice of images, because of his scrupulous regard for truth. In Ep. 180, 3, explaining the nature of the "officious lie" to Oceanus, he says: "*sed nullo modo mihi videtur tropicam locutionem recte dici posse mendacium. Non enim mendacium est cum diem laetum dicimus quod laetos faciat, aut tristem lupinum quod gustantis vultum amaro sapore contristet . . . proinde beatus Hilarius . . . mendacium non esse monstravit non solum in his usitatoribus tropis, verum in illa etiam quae appellatur metaphora, quae loquendi consuetudine omnibus nota est. Nam gemmare vites, fluctuare segetes, florere iuvenes contendet quispiam esse mendacium, quod in his rebus nec undas nec herbas vel arbores videt ubi proprie ista verba dicuntur?*" If he found it necessary thus to defend and explain the use of metaphor he was not likely to abuse it in his own writing.

¹⁷ Inst. Or. 8, 6, 6.

¹⁸ Méridier, 22, 23.

Occasionally however his rhetorical good sense relaxed its vigilance and he indulged in a series of images which resulted in some badly mixed metaphors. But this was the exception. According to the nature of the comparisons used the metaphors of the Letters may be classified as follows:

1) Metaphors drawn from farming and its kindred activities.

a) a country estate:

id solius sapientis (i. e. beatus esse) praedium est (3, 1).

villa ecclesiae (21, 5).

b) planting:

quod nobis in evangelio . . . praeseminatum est (242, 3).

non enim sic plantavimus et rigavimus hortum dominicum in vobis ut spinas istas metamus ex vobis (211, 3).

haec sui erroris nova semina spargerent (157, 22).

c) winnowing, scattering of chaff before the wind:

si eam ante ultimum tempus ventilationis palea purgare non possumus (87, 8).

dummodo verba nostra non inaniter ventilentur (33, 4).

iste sermo . . . cum . . . foris ventilaretur (29, 3).

d) weeds, their persistence and abundance:

quod eradicandis . . . erroribus . . . inserendae scientiae impedimento esse (1, 1).

quod natura insitum vix ulla unquam extirpat impietas (184A, 6).

de omnibus haeresibus quae post domini salvatoris adventum . . . pullulaverunt? (222, 1).

This is a most successful metaphor, the whole image being suggested by the single word *pullulaverunt*, a word which moreover conveys an emotional hint of contempt and disgust.

e) harvesting:

ista cogitantes, nolite esse pigri in operibus bonis ut ad vestri seminis messem suo tempore veniatis (112, 1).

qui vobis de isto bonorum operum semine messem vitae aeternae promittit (268, 2).

innumerabilium peccatorum exsurrexit seges (22, 1, 2).

This one seems to carry an echo of the story of Cadmus and the dragon's teeth from which sprang the crop of armed men.

operare in agro dei ubi certus est fructus (69, 2).

The following is joined with antithesis and homoioteleuton:

haec est autem in praesenti saeculo verus dei cultus,
ut sit eius in futuro saeculo certus atque integer fructus (155, 5).

f) vine-culture, grafting, etc.:

habet enim ecclesia . . . vineam et plantatores (157, 37).

haerens in diffusionem vitis radicem non deseruit unitatis (93, 40).

totum Alypium inseram praecordiis tuis (27, 5).

quoniam fructuosum sarmentum si aliquid habebat adhuc purgandum, etiam gloriosa martyrii falce purgatum est (108, 9).

g) trees:

vos enim estis arbores dei quas adsiduis imbribus etiam per nostrum ministerium rigare dignatur (268, 3).

sed huius fidei olivam suo tempore manifestandam in illius arboris . . . tamquam radice servabant (157, 24).

quod de stirpe inoboedientiae ducitur propago peccati atque supplicii (190, 10).

dixisti consilium meum arborem curvam et nodosam (241, 1).

eum qui talium putatorum linguis tamquam falcibus concidi timet, lignum esse aridum (118, 4).

The following has the air of a proverb:

admittere non facile recessuram (i. e. iram) et perventuram de surculo ad trabem (from twig to trunk) (38, 2).

A number of these agricultural comparisons are reminiscent of scriptural parables and are evidently intended to recall the teachings of Our Lord and the Apostles. Foremost among these is the metaphor of the wheat and the cockle (Matth. 13, 25-40) of which Augustine makes vigorous use in his denunciation of heresy.

fingite vos ante tempus messis fugere permixta zizania, quia vos estis sola zizania. Nam si frumenta essetis permixta zizania toleraretis et a segete Christi non vos divideretis (76, 2).

Sometimes he is content merely to paraphrase the words of the Gospel, sometimes he makes a more original use of it, or even combines two parables.

dum aetas in viridi faeno est, zizania convertat in frugem (27, 6). ipsa est ecclesia in bono semine quod seminavit filius hominis (93, 31).

ecclesia dei inter multam paleam multaque zizania constituta
 multa tolerat (55, 35) (wheat and chaff: Matth. 3, 12;
 Luc. 3, 17).

perniciēs vel zizaniorum vel praecisorum de vite domini sar-
 mentorum (23, 6) (cockle, vine and branches: Joan.
 15, 4, 5).

The metaphor of the vine and branches appears alone in:

ab illa radice orientalium ecclesiarum se esse praecisam (52, 2).

St. Paul's comparison of the wild olive-tree (Rom. 11, 16-24) is used effectively in Ep. 140, a long treatise on Grace, addressed to Honoratus.

sed idem ipse apostolus oleastro inserto in oliva timorem prae-
 cipit, hoc est gentibus additis radici Abraham, Isaac,
 Jacob (140, 49).

quam insertionem oleastri amputatis propter infidelitatis super-
 biam naturalibus ramis, etiam ipse dominus in evangelia
 praedixit (140, 50).

haec superbia deiciuntur ut humilis inseratur oleaster (140, 54).

The three following are plainly inspired by the words of Our Lord in the Gospel:

ut frumentum sinus (23, 6) is probably a reference to the par-
 able of the sower (Matth. 13, 4-23).

ne messis domini copiosa operariorum inopia in praedam volucris
 iaceat (243, 12) recalls the words of the Gospel (Luc.
 10, 2; Joan. 4, 35): "The harvest indeed is great but the
 laborers are few."

etiam qui faenea quadam temporaliter felicitate flouissent (140,
 13), is a skilful and subtle reference to the words: "The
 grass of the field which is today and tomorrow is cast
 into the oven" (Luc. 6, 30). The whole idea of the
 transitory nature of earthly prosperity and the possibility
 of a reckoning in another life is suggested by the single
 word faenea, most felicitously chosen and further strength-
 ened by the alliteration, faenea . . . felicitate flouissent.

It will be noticed that all these Biblical references are to the New Testament. There is one however in this category recalling the Old Testament, a severe arraignment of false devotion to parents based on a reference to Adam and Eve:

nam ista umbra pietatis de foliis illius arboris venit quibus se
primum parentes nostri in illa damnabili nuditate texerunt
(243, 10).

2) Metaphors drawn from age.

nondum est perfecta sed quodam modo adulta iustitia (145, 5).
si multorum annosas et decrepitas falsitates studio iactantiore
quam prudentiore arbitreris! (118, 7).

These have almost the effect of a personification.

3) Metaphors drawn from animals.

a) Horses. These are of three sorts, two proper to the driver, one to the animal. The imagery of reining in a spirited horse is a natural one to apply to the impulses of the human heart and a very common one. The opposite action of applying the spur is equally common and equally effective. Augustine uses both with moderation and thereby avoids the danger of triteness.

si nihil aliud constitueretur frenandae malitiae perditorum
(134, 4).

refrenandae carnalis concupiscentiae causa (55, 36).

horum amorem . . . frenare (2).

acerbissimi doloris aculeis excitatus (23, 8).

concussi ac stimulati aculeis verborum tuorum (108, 14).

In each of the preceding cases the image is conveyed by a single word: *frenare*, *aculei*.

The action of trampling is suggested by the following:

calcandae superbiae exempla (31, 6).

et ea passim spargere atque conculcare non desinunt (92A).

The reference to the yoke in the following is evidently taken from the Gospel, Matth. 11, 29, 30.

iugum mundi iugo Christi iucundius (26, 5).

Christi nomine configatis et tantae auctoritatis iugo subditis
(29, 9).

b) Dogs. Comparisons to dogs are few but vigorous and always to the disadvantage of the person or thing compared; they all refer to the importunate barking of the animal in question:

falsorum philosophorum erroribus illo tempore circumlatrantibus
(118, 33).

videlicet eos appellans qui plerumque contra innocentes latrant (140, 39).

episcopum ecclesiasticis curis circumstrepentibus districtum atque distentum (118, 2).

It is thus he rebukes Dioscorus for his ill-timed questionnaire on the philosophy of Cicero.

timui ei committere ecclesiam praesertim inter haereticorum circumlatrantium rabiem constitutam (65, 1).

c) Wild Animals. Only one image is drawn from wild animals: it is an exhortation to Honoratus not to desert his flock in the midst of the disasters which have befallen Africa:

et inter dentes obtrectantium a sui propositi intentione minime defecerunt (228, 14).

4) Metaphors drawn from the arena. These were much favored by the sophistic rhetoricians¹⁹ who sometimes carried them to elaborate lengths. St. Paul had found them useful to describe the conflicts which the Christian must be prepared to sustain with the world, the flesh, and the devil. We should therefore expect Augustine who quotes St. Paul so frequently, to make a greater use of this class of images. It is rather surprising to see how seldom they occur; but it may be that after his conversion, Augustine so resolutely broke with the habits of the past that not even his imagination retained the pictures of pleasures in which he had once taken such keen delight. Two references are made to the prize awarded to the athlete—the crown of martyrdom (157, 36), an expression which had almost lost its figurative sense by common use in the Church; and the palm of victory (23, 5) a probable echo of Apoc. 7, 9: “clothed in white garments and having palms in their hands.” Three comparisons made to a net seem to be drawn from the gladiatorial combats in which one contestant, the retiarius, was armed with net and trident:

ut iam eiusdem haeresis retibus implicatus (237, 1).

nam unde te nunc inretitum involvit et ab instituto cursu retardatum reflectit et curvat? (243, 4).

si absque paenitentia diversis criminibus inretiti de corpore exierint (205, 18).

¹⁹ Méridier, 109.

The two following are apparently drawn from wrestling:

ubi frangitur et debilitatur humana superbia (171A, 1).
reperies duos errores inter se adversa fronte conlidi (118, 16).

5) Metaphors drawn from architecture, parts of the house, etc.

This category is unexpectedly numerous and includes references to the act of building and to foundations, penetralia, door, roof, and steps of the house. A few of the more significant examples follow:

quae antiquissimae fidei stabilita molitur fundamenta convellere
(190, 22).
quam diu linguis humanis ruinosa gaudia construis (118, 5).
in mentis penetralibus (10, 3).
tu potes et apud tuam mentem habitare (10, 1).
ne viderer tibi ostium fiduciae inhumaniter claudere (266, 1).
totum culmen auctoritatis . . . in illo salutari nomine (118, 33).
aut excellentioris conscenderint sanctitatis gradum (153, 24).

6) Metaphors drawn from the human body and its parts.

The foremost and most frequent use of these is that one of St. Paul who calls the Church the Body of Christ and Christians its members (Rom. 12, 5; 1 Cor. 12, 13; Col. 1, 18). Augustine makes telling use of this image in defending the unity of the Church:

quid nos solus Christus offendit cuius membra laniamus (33, 5).
et cogitem caput nostrum in cuius corpore fratres sumus (148, 4).

The heart is conceived of as the whole person in certain metaphors and mention is made of its eyes, ears, etc.

hiantia ora cordis tui (19).
erigite oculos cordis . . . aperite aures cordis et audite (76, 1).

The expression "bosom of the Church" so commonly used today is found twice in the Letters:

pio matris catholicae gremio collecti (185, 12).
ad cuius ecclesiae gremium frater eius metuens perire confugerat
(151, 11).

A slight variation of the same idea occurs in:

oblato sibi gremio pacis, quo correcti exciperentur (93, 14).

7) Metaphors drawn from various crafts. Inasmuch as crafts-

manship was in the hands of slaves all through the empire, and therefore scorned and contemned by free men, it is rather surprising to find any metaphors drawn therefrom in the Letters. One however is a Biblical figure—that of the potter (Jerem. 18, 6; Rom. 9, 21). As Augustine uses it the figure usually turns on the word *massa*, the unformed clay, and forms part of his predestinarian arguments.

tota quippe ista massa iustae damnationis reciperet debitum,
nisi ex ea faceret non solum iustus sed etiam misericors
figulus alia vasa in honorem secundum gratiam non secundum debitum (190, 12).

cur ex Adam massa quae perfecto ex uno in condemnationem tota
conlapsa est illud vas faciat in honorem illud in contumeliam (186, 12).

Other crafts which appear are dyeing (always with the notion of using substitute dyes), weaving and metal-working.

animum tuum sine ullo fuco iniqui temporis (20, 1).

nec fucatis eloquiis ambit ad animum (132; he speaks of sacred eloquence).

ingentes texuisti quaestiones (169, 1).

qui sine ulla sui mutabilitate contextit ordinem saeculorum
(137, 10).

quod de me excudere potuit ultimum noetis (13, 1) (anvil).

limatam esse sententiam (93, 43) (file).

8) Metaphors drawn from clothing. These are usually indefinite, referring to clothing in general. The only articles mentioned specifically are veil (*velamen*), cloak (*pallium*), and girdle (*balteum*).

quanto facilius decipiunt nescio qua umbra honestatis et liberalium studiorum nomine velatae atque palliatae (118, 1).

(It will be observed that this is a slightly mixed metaphor.)
accinctus balteo castissimae continentiae (220, 3).

indue itaque humilitatem mentis (262, 1).

9) Metaphors drawn from eating and drinking. There are no strikingly original figures in this group: comparisons of longing for knowledge, virtue or the presence of someone to thirst, or of truth to food are common enough in the language and bespeak no special attention. The following are remarkable as showing a slightly grotesque use of this metaphor:

utinam saltem tam opima mensa iam annosum ab stilo tuo ieiunium meum tandem accipias! (42).

sic enim regionumstrarum ardentissimae siti diaconum Lucillum tu potius concessisti (84, 2).

10) Metaphors drawn from fire, heat, cold, light and shadow. These are also rather trite figures, turning frequently on a single word—*flagrare*, *accendere*, *frigescere*, *elucescere*, *splendidus*, *flamma*, *aestus*, etc. They are frequent in the Letters and often conduce to brevity of expression. The following are characteristic examples:

quando iam ne . . . Stoicorum aut Epicureorum cineres caleant, unde aliqua contra fidem Christianam scintilla excitetur (118, 12).

huius fumi vel vaporis temporalis quae vita humana dicitur, ultimum diem expectes (56, 2).

in tenebras cecidit schismatis amisso lumine caritatis (185, 47).

non solum illud omne tristitiae nubilum fugit de cordibus nostris, sed etiam tantum ibi laetitiae lumen infulsit ut nihil egisse in nobis videretur ille maeror et timor nisi successorum ampliorem flagrantiam gaudiorum (194, 1).

11) Metaphors drawn from the sheepfold. These are all of Scriptural origin inspired either by Psalm 23, *Dominus regit me*, or by the parables of the Lost Sheep (Matth. 18, 12; Luc. 15, 4), the Good Shepherd (Joan. 10, 13, 14) or the Sheepfold (Matth. 15, 24; Joan. 21, 17).

an non pertinet ad diligentiam pastorem etiam illas oves? (185, 23).

et oves eius mortifero errore dispersas in pacem salutis aeternae suo sanguine congregarent (185, 31).

ne tranquillam aquam bibentes in nostra conscientia pedibus incautis agere convincamur ut oves dominicae turbidam bibant (126, 2).

12) Metaphors drawn from forms of government. Among these the scriptural comparison of the kingdom of heaven predominates, but heaven is once referred to as a republic and once as a state, thus:

divinae illi caelestique reipublicae (155, 1).

ad illam civitatem ubi hereditas aeternitas est (153, 26).

The evil spirit is called "princeps et praepositus mortis" (164, 5), while the following quotation seems to carry a reference to the system of court favorites:

ut nostro ministerio atque ut ita dixerim satellitio in dominatum
. . . vehementius excitentur (118, 1).

13) Metaphors drawn from medical science. This is one of the largest groups of all and includes the ideas of health, illness, wounds, poison and remedies. Sin, heresy and schism readily suggest the ideas of wounds or epidemics, and these occur frequently; while heresy and error are also pictured as a secret and deadly poison. We do not gain much knowledge of remedies employed in Augustine's time, as he contents himself with the most general ideas on this subject, expressed by means of simple verbs like *sanare*, or nouns like *medicina* and *medicamentum*. Only two references to surgery occur; both to cutting off an offending member, thus:

dilationum morulas amputavit (93, 18).

nos tamen malumus eos in ecclesiae compage sanari quam ex illius corpore velut insanabilia membra reseccari (157, 22).

14) Metaphors drawn from war and military tactics. Military metaphors were always favored in the Roman speech as befit a people whose chief glory was war; hence it is not unnatural that Augustine should have made a liberal use of them. Besides, St. Paul, reducing the Christian life to the terms of a combat (Eph. 6, 11-17) had made the use of military terms inevitable in those who wrote or spoke of it. We find all the operations and panoply of war in the metaphors of the Letters: attack and defense, siege, ambush and assault, troops, commanders, recruits, banners, swords and fortifications. The enemy is usually the devil, but sometimes, it must be confessed, anything that interrupts a much-harassed and long-suffering bishop in the midst of his often conflicting occupations. Among a host of common comparisons, the following merit attention for their vigor and sprightliness:

tu me innumerabilium quaestionum turba repente circumvallandum vel potius obruendum putasti (118, 1).

quamquam nos curis circumstemur ingentibus (40, 1).

ab his me revocari et retardari inruentibus de transverso quibuslibet quaestionibus nolo (169, 1).

15) Metaphors drawn from nature. Admiration for the beauties of nature had no great place in the Roman temperament. With the exception of Lucretius and Vergil, the writers of the classical age who indulged in nature-description, for the most part picture artificial landscape beauties. Consequently the deposit of nature-metaphors in the language is inconsiderable. The sea appears most often, the sky, rivers, clouds, springs fairly often, mountains and forests seldom. Augustine used the language as he found it and made few innovations in the choice of his imagery; hence it is not surprising to find in the Letters that of the total number of metaphors drawn from nature (38) almost half refer to the sea; while rivers and springs occur just half as often, mountains once only, forests twice (in a derogatory sense), flowers and thorns three times. Out of a number of commonplace comparisons the following are noteworthy, the first giving in a single word a vivid picture of the motion of water bubbling from a spring:

scatet animus in loquelas communicandas tecum (28, 1).

montes quippe dei sancti eius sunt (140, 71).

in hac tota imaginum silva (7, 2).

in alia atque alia diversarum occupationum tempestate direptus
sum unde nunc stillam vacantis temporis nactus (180, 1).

16) Metaphors drawn from the senses. An examination of these metaphors shows an unexpected predominance of figures of smell and taste. These occur as often as figures of sight, always more common (4 times each), while hearing is referred to but once and touch twice. The metaphor of the good odor of Christ is not Augustine's but St. Paul's (2 Cor. 2, 15).

fragrant enim epistolae tuae odore sincerissimo Christi (186, 39).

diu desideratam notitiam epistulari solacio quodam modo praegustantes (257).

inruit enim de consuetudine carnis vitae in ipsos quoque interiores oculos turba phantasmatum (147, 42).

17) Metaphors drawn from slavery, prison, fetters, etc. There is a monotonous sameness about this class of images not found in any other. Twenty-seven out of forty-two instances are expressed by the one word, *vinculum*, which Augustine applies to many sorts of ideas. He has *vinculum concordiae*, *carnis*, *corporis*, *mortalitatis*, *legum*, *consuetudinis*, *caritatis*, *vitae*, *ieiunii*, *societatis*, *pacis*, *damnationis*, *peccati*, *captivitatis*, *cupiditatis*, *ministerii*, *unitatis*, *continentiae*, *iniquitatis*, *culpa*, *perversitatis*, *amicitiae*. Al-

most anything, good or bad, might be for him a vinculum. The only variants he uses are *compedes* (once), *nexus* (once) and *catena* (twice). Another idea borrowed from the slave's condition is that of the slave's punishment, flogging, which appears in the words *flagellum*, *virga* and *verberari*. Two of the best figures of this class are the following:

*cum superflua terrena diliguntur artius adepta quam concupita
constringunt* (31, 5).

*discissis . . . pellibus . . . timidæ servitutis christiana . . .
indutus fiducia* (23, 4).

18) Metaphors drawn from ideas of space, distance, etc. These are chiefly remarkable as being applicable in two ways: sometimes a concrete idea is substituted for an abstract, as is the case with the greatest number of metaphors which have for object to render an idea clearer or more easily apprehended by the mind. Sometimes however a concrete idea of one class is substituted for a concrete of another class, usually for the sake of varying or adorning the expression. So, in this class of images, ideas of time may be expressed in terms of space as e. g.

cum paululum spatii vix datur inter acervos occupationum
(139, 3).

As examples of abstract ideas in concrete terms we have:

*haec quaestio quam late pateat profecto videt quisquis pulchri
aptique distantiam sparsam quodam modo in universitate
rerum valet* (138, 5).

*scrutetur qui potest iudiciorum eius tam magnum profundum
verum tamen caveat praecipitium* (194, 23).

19) Metaphors drawn from travel, roads, etc. The ideas of life as a pilgrimage (*Eccle.* 7, 1) and death as a journey (*Joan.* 3, 14) were common to the early Christians, suggested no doubt as much by the uncertainties which beset them before Christianity became the state religion, as by the words of St. Paul (2 *Cor.* 5, 6). *Ex hac vita migrare* was a euphemism for death favored by Augustine and quite in accord with the ideas of his time. So also the notion of the pleasures, duties and honors of life as baggage to be carried or a burden to be crushed under was a familiar one. Augustine usually speaks of the episcopal office as *sarcina*, a word he uses in this figurative sense eleven times: e. g.

curarum ecclesiasticarum sarcina imposita est (101, 3).

A good use of the figure of a road is found in :

vide quantum in peius profecerint dum sine limite timoris vel pudoris hac atque hac vagabunda fertur impunita loquacitas (92, 4).

There were also the images of walking, or running in the way of the Lord (Psa. 18, 142, 8; Matth. 1, 3, etc.), and of the way of peace (Luc. 2, 14) or the way of truth (Psa. 118, 30).

20) Metaphors drawn from miscellaneous ideas. The Letters also contain a number of metaphors not reducible to any of the foregoing categories, yet not sufficiently numerous to warrant separate classification. The table appended at the end of this section will show the frequency with which they occur. Only significant examples will be quoted. The images expressed are the following: balance (scales), birth, books, boundaries, calendar, color, conspiracy, family, footsteps, furniture, hunting and fishing, insects, knots, law, leaven, metals, mirror, money and book-keeping, oracles, serpents, sleeping and waking, shaking, ships, song and dance, theft. There are also four purely Biblical metaphors: the Cross, the sacrifice of praise, the circumcision of the heart, and the Ark, figure of the Church. These will be referred to more particularly in the paragraphs on scriptural metaphors. Besides these there are four others expressed by verbs, which have a rather vague effect of personification without calling up any special image.

Examples :

maior liber noster orbis terrarum est (43, 25).

si qua opera vestra mater ecclesia desideraverit (48, 2).

dominum in cuius familia nobiscum caelesti iure censeris (134, 1).

in aucupandis . . . voluptatibus (167, 4).

si . . . ego . . . curvam refectionem et nodos difficultatis posuissem? (241, 1).

immo vero vela cupiditatum mearum cum ceteris tunc dilectoribus meis inter praecipuos aura laudis inflabas (268, 1).

non ut de tuis quaestionibus enodandis explicandisque cogitarem (118, 3).

The figure of leaven (fermentum) is borrowed from the Gospel (Matth. 13, 33; Luc. 13, 21; 1 Cor. 5, 6), so also is that of the

net taking all kinds of fish (Matth. 13, 47); while the expression *domesticus fidei* (268, 1) is plainly a repetition of St. Paul (Gal. 6, 10).

It may be said that Augustine's metaphors are uniformly in good taste, but the following is somewhat grotesque—the only one of its kind. He is speaking of the servants of God and says:

ferveat iter sanctarum formicarum, fraglent opera sanctarum apum (44, 1).

Two others are remarkable because they show something exceedingly rare in the Letters—the vocabulary of paganism. As a rule Augustine uses terms of this sort only to ridicule and repudiate what they signify, but these two seem to have slipped out unawares. One refers to the curious superstition of the werewolf, the other to the pagan belief in oracles:

haec versipellis astutia (194, 46).

pectus tuum tale domini oraculum est (31, 8).

21) Mixed metaphors. On the whole, Augustine is not sophistic in his use of metaphors in the Letters; he does not make a practice of heaping them one upon another, or of expressing one idea under a bewildering succession of images—one usually suffices for one idea. Consequently he does not often fall into the defect of the mixed metaphor—only six instances in all are found in the Letters. The more remarkable follow:

amisso . . . sacerdotio et sacrificio quod totum umbra erat futuri, in captiva dispersione magno aestu tribulationis aduritur (102, 35) (light and shade, slavery, fire).

quaedam quaestionis huius lumina praeseminare (9, 2) (light, agriculture).

corpus autem Christi ecclesia, firmamenta ergo ecclesiae qui nisi apostoli? (140, 36) (body, architecture).

Among the few (7) instances of changing metaphors used to express the same idea are the following:

quamvis talia disputare qualia isti disputant non sit militare sed rebellare, non sit plantare vineam sed eradicare, non sit pascendos congregare sed perdendos a grege separare (157, 37).

habet enim ecclesia quodam modo suos milites et quodam modo

provinciales, habet vineam et plantatores, habet gregem et pastores (157, 37).

pascat potius dominus sapientiae floribus et vivi fontis haustibus inriget (261, 3).

neque propter paleam relinquimus aream domini, neque propter pisces malos rumpimus retia domini, neque propter haedos in fine segregandos deserimus gregem domini, neque propter vasa facta in contumeliam migramus de domo domini (93, 50).

TABLE OF METAPHORS

IMAGES EXPRESSED	NO. OF TIMES	IMAGES EXPRESSED	NO. OF TIMES
agriculture	102	balance	3
age	2	birth	8
animals	25	books	2
architecture	41	boundaries	2
arena	8	calendar	6
body	26	conspiracy	1
crafts	21	family	9
clothing	12	footsteps	2
eating and drinking	23	furniture	2
fire, heat, light	74	hunting etc.	14
flocks	25	insects	3
government	10	knots	8
medical science	66	law	2
military science	49	leaven	5
nature	39	metals	2
senses	13	mirror	3
slavery	44	money	9
space etc.	9	oracle	1
travel	30	sleep	3
		ships	3
Biblical	10	serpent	1
		song	1
		shaking	2
		theft	4
		verbs	4
		werewolf	1
Total	730		
Pages	2005		

This total is not a large one considering the number of pages of the Vienna Corpus which the Letters represent. This number includes only the Letters of Augustine, not those of his correspondents, some of which are incorporated in the text used. Evi-

dently Augustine exercised deliberate restraint in his Letters in the matter of metaphors, preferring to present his thoughts in straightforward terms, choosing where he desired adornment, those figures of sound and word-order which would tend to impress the memory of his readers. The above table is rather surprising both for what it contains and for what it does not contain. The large number of metaphors drawn from agriculture and from medical science would hardly be expected from a writer of Augustine's character, training and early life. On the other hand it is remarkable to discover none at all from the law-courts and the theatre, both of which played their part in his educative processes. Of sophistic metaphors he has only those drawn from military science, the arena and the sea.

SCRIPTURAL METAPHORS.

On the other hand scriptural phraseology forms such an important part of the imagery of the Letters that it seems worth while to point out the distinctively Biblical metaphors and to show what proportion they constitute of the foregoing list.

a) Of metaphors derived from agriculture, 55, or nearly 54% are directly traceable to scriptural parables or comparisons. These bear on:

i) planting and harvesting, referring to the parable of the cockle (25), Matth. 13, 24-30, e. g.

fingite vos ante tempus messis fugere, permixta zizania, quia vos estis sola zizania, etc. ut supra (76, 2).

or to that of the sower (4), (Matth. 13, 3-23; Marc. 4, 3-20; Luc. 8, 5-11) e. g.

qui vobis de isto bonorum operum semine messem vitae aeternae promittit (268, 2).

or to Our Lord's words: "the harvest indeed is great, but the laborers are few" (2), (Matth. 9, 37; Luc. 10, 2) e. g.

ne messis domini copiosa operariorum inopia in praedam volucris iaceat (243, 12).

or to the parable of the wheat and chaff (Matth. 4, 12; Luc. 3, 17) e. g.

si eam ante ultimum tempus ventilationis palea purgare non possumus (87, 8).

ii) vine-culture (7). The principal reference is to the parable of the vine and branches (Joan. 15, 4, 5), with a mention of the operation of pruning and of the uselessness of the branch which has been cut off from the parent stock, e. g.

eum qui talium putatorum linguis tamquam falceibus concidi
timet lignum esse aridum et ideo non putari tantum indoc-
tum atque hebetem sed vere esse atque convinci (118, 4).

iii) trees:

the Tree of Life (Gen. 2, 9).

the tree of the forbidden fruit (Gen. 2, 17).

the tree which grew from the mustard seed (Matth. 13, 31;
Marc. 4, 31).

e. g. ex ipsa arbore quae ramorum suorum porrectione toto orbe
diffunditur iste in Africa ramusculus est (185, 32).

the wild olive-tree (4), (Rom. 11, 16-24).

iv) The grass of the field (Luc. 6, 30).

b) Metaphors derived from animals (22).

All these refer to horses, either harnessed to a yoke or subject to spur or rein. The metaphor of the yoke of Christ (Matth. 11, 29, 30) was a favorite one with preachers: it is found three times in the Letters, e. g.

Christi nomine conligatis et tantae auctoritatis iugo subditis
(29, 9).

The image of the spur or goad is taken from Eccle. 12, 1. The following is a direct echo of it:

concussi ac stimulati aculeis verborum tuorum (108, 14).

The action of checking or reining in a spirited horse (9) may be suggested by two passages: Jacob. 3, 2:

si quis in verbo non offendit . . . potest etiam freno circumdu-
cere totum corpus.

or Jacob. 3, 8:

linguam autem nullus hominum domare potest.

e. g. carnem vestram domate ieiuniis (211, 8).

c) Metaphors derived from architecture (7).

Of this numerous class seven metaphors seem to be of direct

scriptural origin. Four references to buildings erected upon firm or unstable foundations are evidently inspired by the parable of the man who built his house upon a rock (Matth. 7, 24-27; Luc. 6, 48, 49), or of the builder of a tower (Matth. 21, 33; Marc. 12, 1; Luc. 14, 28), e. g.

in aliquo igitur firmo atque incommutabili bono te figere volumus constantissimae intentionis domum (118, 6);

while the following:

incorporalem locum mansionis eius (147, 53)

tantam beatitudinis mansionem (120, 4)

might be a paraphrase of:

locum habitationis gloriae suae (Psal. 25, 8).

d) Metaphors derived from the arena (3).

Although this was a favorite source of sophistic metaphors we nevertheless find that Augustine derived some of his from another source. St. Paul (1 Cor. 9, 25; 2 Tim. 2, 5) uses the vigorous figure of the agon, the athletic contest, and of the crown of victory (1 Cor. 9, 25; 2 Tim. 4, 8, also Jacob. 1, 12; 1 Petr. 5, 4; Apoc. 2, 10), while that of the palm is found in Deut. 25, 1 and Apoc. 7, 9. All these occur in the Letters, e. g.

relinquatur ad . . . agonem praesentis luctaminis (157, 19).

non provenit corona martyrii (157, 36).

quam tibi palmam praeparet dominus (23, 5).

e) Metaphors derived from the human body (14).

More than half of the total number of these turn on St. Paul's comparison of the Church to the Body of Christ (Rom. 12, 5; 1 Cor. 12, 13; 12, 27; Ephes. 5, 30; Colos. 1, 18) or to Christ as the head and Christians as the members. An interesting variation used by Augustine no less than seven times is the expression *compages* or *compago Christi*.

f) Metaphors derived from crafts (10).

The potter (Jerem. 18, 6) and the vessels of wrath or the vessels of mercy (Rom. 9, 22) are the two sources from which the scriptural metaphors of this group are drawn. They are used with little change from the phraseology of prophet or apostle, and form almost half of the total number of metaphors taken from crafts.

g) Metaphors derived from food and drink (7).

Four of these are based on the figure of the fountain of life (Psal. 35, 10; Joan. 4, 14; Apoc. 21, 6) e. g.

ibi est quippe fons vitae quem sitire nunc oportet in oratione
(130, 27).

The others are adaptations of 1 Cor. 3, 2; 1 Petr. 2, 2, e. g.

nondum cibo paterno idoneum sed adhuc materno lacte nutriendum (93, 21).

h) Metaphors derived from fire, light (11).

Christ, the light of the world (Joan. 8, 12), the light of truth (Psal. 42, 3), the light of justice (Psal. 36, 6), good works as a light before men (Matth. 5, 16), are the sources of the scriptural metaphors of light in the Letters. The two which refer to fire are evidently reminiscent of Luc. 12, 49: *ignem veni mittere in terram*.

i) Metaphors derived from the sheepfold. Vide supra, p. 199.

j) Metaphors derived from military science (6).

St. Paul makes a skilful use of the imagery of war in rousing his converts to combat the forces of evil. Of his figures however, Augustine uses only the more general ones in the Letters, i. e. the Christian as a soldier of Christ (2 Tim. 2, 3; 1 Tim. 1, 18; also Job 7, 1) choosing the expression *militia Christiana* or the verb *militare* to convey his idea.

k) Metaphors derived from the senses (3).

The comparisons of the good odor of Christ are the only scriptural metaphors in this group. Vide supra, p. 201.

l) Metaphors derived from slavery (7).

The frequent use of the word *vinculum* has been noted (vide supra, p. 201). Two only of the combinations cited occur in the Vulgate: *vinculum caritatis* (Osee 11, 4) and *vinculum pacis* (Ephes. 4, 3), but Augustine's extension of the figure may be due to the influence of these two expressions. The two instances of the word *flagellum* may have been suggested by two different passages of Scripture:

visitaturus esset in virga et in flagello (29, 6).

cf. *visitabo in virga iniquitates eorum* (Psal. 88, 93).

and

flagellis temporalibus emendari (43, 21).

cf. *supplicia minora esse flagella domini* (Judith 8, 27).

m) Metaphors derived from travel (10). Vide supra, p. 202.

n) Metaphors derived from miscellaneous ideas:

the Ark of Noe (2), (27, 2; 248, 1) (Gen. 8, 8, 12).

birth in the Gospel (209, 4; cf. Galat. 4, 19).

circumcision of the heart (23, 4; cf. Rom. 2, 29).

clothing: the garment of incorruptibility (263, 4; cf. 1 Cor. 15, 53); the garment of the queen (36, 23; cf. Psal. 44, 10).

the cross (243, 11; cf. Matth. 16, 24; Marc. 8, 34; Luc. 9, 23).

the empire of death (164, 5; cf. Hebr. 2, 14).

the kingdom of heaven (29, 5; cf. Matth. 3, 2; Marc. 1, 14; Luc. 4, 43, etc.).

the household of the faith (263, 1; cf. Gal. 6, 10).

the keys of the kingdom of heaven (93, 42; cf. Matth. 16, 19).²⁰

hunting and fishing (7), (2; 92, 5; 108, 7; 176, 5; 250, 3; 93, 34, 42).

Five metaphors based on hunting use the same word *laqueus*, as *laqueus temptationum*, *laqueus iniquitatis*, etc. This is a familiar figure in Scripture (Josue 23, 13; Psal. 24, 15; Prov. 21, 6; 1 Tim. 3, 7, etc.).

The parable of the net taking in all sorts of fish (Matth. 13, 47, 48) is the source of the comparisons drawn from this activity.

the leaven (108, 13, 16; 211, 3), vide supra, p. 203.

the figure of money and banking (6), (37, 9; 149, 24; 61, 1; 261, 1, 1; 262, 6).

The imagery in four of these is supplied by the expression *thesaurus sapientiae* (Eccli. 1, 26; Colos. 2, 3); the other two turn on the use of the verb *lucrari* as applied to winning souls (1 Cor. 9, 20).

e. g. *eos lucrari deo cupimus* (61, 1).

the mote and beam (Matth. 7, 35; Luc. 6, 41, 42).

²⁰ St. Matthew alone of the evangelists uses the expression *regnum caelorum*; the others prefer *regnum Dei*, but the figure is the same.

the oil of flattery (27, 6; cf. Psal. 140).

the sacrifice of praise (26, 5; cf. Psal. 49, 14).

the sword of the Word of God (243, 5; cf. Ephes. 6, 17).

wayfarers compelled to enter the Church (Luc. 185, 46; cf. Luc. 14, 23).

verbs: asking, seeking, knocking (Luc. 11, 9).

TABLE OF SCRIPTURAL METAPHORS

Ideas expressed	No. of times	%*	Ideas expressed	No. of times	%
agriculture	55	54	Miscellaneous	35	
animals	22	84	Ark of Noe	2	
architecture	7	12½	circumcision	1	
arena	3	37½	cross	2	
body	14	54	empire of death	1	
clothing	2	16	kingdom of heaven	1	
crafts	10	47	household of faith	1	
eating etc.	7	34	keys of heaven	1	
fire, light	11	15	hunting, fishing	9	64
flocks	25	100	leaven	4	
military	6	12	money	7	77
senses	3	23	mote & beam	1	
slavery	7	16	oil of flattery	1	
travel	10	33	sacrifice of praise	1	
verbs	1		sword of the Word	1	
			wayfarers	1	
Total	226	30			

The proportion (30%) of the number of Scriptural metaphors to the total number of all metaphors may not seem remarkably high on first consideration. Recalling however the facts that Augustine came to the knowledge of the Scriptures only after he had reached the age of 32, that his imagination had been formed on the literature of paganism, that his education had been conducted after the principles of the neo-sophistic, it is perhaps surprising to find that the imagery of the Bible occupies as large a place in his style as it does. Moreover the Biblical metaphors are never forced, they never give the impression of having been conscientiously superadded to an unscriptural idiom, but they occur as naturally as the others.

An examination of the separate items will show that some groups found in the first table are not represented in the second; while

* The % is of the total number of metaphors.

of those that are represented, the percentage of scriptural metaphors is significant. Although it would be difficult to compute the exact number of sophistic metaphors, it may be said that three of the categories mentioned in the first table are recognized as undoubtedly sophistic: the arena, military science and the sea. The sophistic influence is however to be recognized not so much in the choice of the figures as in the manner in which they are used; and in this Augustine is not markedly sophistic. Whether this is due to the influence of the Holy Scriptures or not it is not possible to determine.

II. *Synecdoche* is thus defined by Quintilian: *translatio per-movendis animis plerumque et signandis rebus ac sub oculos subiiciendis reperta est. Haec variare sermonem potest ut ex uno plures intelligamus, parte totum, specie genus, praecedentibus sequentia vel omnia haec contra; liberior poetis quam oratoribus.*²¹

This last statement is abundantly proved by Augustine in the Letters, where the figure is found only three times.

non in tectis et parietibus (140, 35).

hominum diem (97, 4).

cum penderet in ligno (140, 15).

The last is a scriptural expression: lignum is used for the Cross in Act. 5, 30; Galat. 3, 13.

III. *Metonymy or hypallage*—quae est nominis pro nomine positio. Cuius vis est pro eo quod dicitur causam propter quam dicitur ponere . . . haec inventas ab inventore et subiectas res ab obtinentibus significat.²²

This figure has several forms according as cause is put for effect, or effect for cause, container for the thing contained, possessor for the thing possessed or sign for the thing signified. Three forms are found in the Letters, where the figure is rare.

i) effect for cause.

ille ipse consule inter praeconum terribiles voces et cruentas
carnificum manus numquam collegam damnaret (43, 13).

ii) container for the thing contained.

ab omnibus cloacis (i. e. impurities), 55, 6.

²¹ Inst. Or. 8, 19.

²² Quint. 8, 6, 23.

mensam Christi, 23, 5.

cathedra (= bishop's office), 23, 3.

iii) sign for the thing signified.

sub iura tuae securis esse venturos, 134, 2.

usque ad canos (old age), 218, 1.

lavaerum (baptism), 35, 3.

Cf. also 101, 2; 104, 6; 118, 9; 140, 29; 187, 21; 190, 21.

Three cases of metonymy have a scriptural origin: lavaerum (baptism) and in lavaero regenerationis (190, 21), are an echo of Tit. 3, 5; while in nostro capite (i. e. Christ), 140, 29, is a reference to Rom. 12, 5; 1 Cor. 12, 13; Ephes. 5, 30; and Coloss. 18, 24.

IV. *Antonomasia*, the use of a descriptive epithet instead of a person's name is another trope more common to poets than to rhetoricians²³ but is nevertheless used by Augustine more often than either of the two preceding. Epitheton, addition of the epithet to the name, is not a true trope, since it does not substitute one word for another, but is so like *antonomasia* that its proper place seems to be here. Sometimes indeed it is merely accidental whether the epithet is a substitution or an addition.

Examples of *antonomasia*:

omnium numerum spiritualium distributor atque largitor (i. e. deus), 37, 2.

principibus tenebrarum (i. e. evil spirits), 55, 6.

princeps mundi, mortisque praepositus (cf. Joan. 14, 30), 164, 5.

infirmiori vasi tuo (i. e. the recipient's wife), 20, 3.

ille magnus gratiae praedicator, 217, 11.

clamat vas electionis, doctor gentium, tuba Christi (i. e. St. Paul), 157, 12. (Cf. Act. 9, 15; 1 Tim. 2, 7.)

Examples of epitheton:

sensus, vanissimos nuntios, 7, 3.

Moses, amicus dei, nubis inquilinus, delator legis et populi dux, 36, 13.

duae tantae urbes Latinarum litterarum artifices, Roma atque Carthago, 118, 9.

eius etiam ipse amator et desiderator Ambrosius, 147, 26.

deus dispositor temporum, 166, 13.

²³ Quint. 8, 6, 30.

multo minus deus omnium benignissimus conditor et iustissimus ordinator, 140, 58.

(Cf. also 23, 3; 29, 6; 35, 1; 37, 2; 55, 6, 8; 69, 1; 93, 49; 122, 1; 157, 12; 164, 5; 217, 11; 231, 6; 266, 3.

Seven cases of antonomasia and seven of epitheton use epithets from Scripture:

adversarius Christianorum (69, 1; cf. 1 Petr. 5, 8).

pastorum principi (231, 6; cf. 1 Petr. 5, 4).

unius boni pastoris (93, 49; cf. Joan. 10, 13-16).

membra Christi (112, 1; cf. Rom. 12, 5; 1 Cor. 12, 13).

princeps mundi (i. e. diabolus) (164, 5; cf. Joan. 14, 30).

doctor gentium (157, 12; 266, 3; cf. 1 Tim. 2, 7).

deus . . . lux mentium (155, 6; cf. 1 Joan. 1, 5).

sol ille iustitiae (55, 8; cf. Malac. 4, 2).

(Christo) . . . principi pastorum (29, 6; cf. 1 Petr. 5, 4).

famulo dei Moyſi (167, 32; cf. Josue 1, 13; 2 Par. 1, 3; 2 Esdr. 1, 7, etc.).

David pius dei servus (87, 9; cf. Psal. 35, 1; Ezech. 34, 23, etc.).

diabolus . . . rector tenebrarum (217, 10; cf. Ephes. 6, 12).

diabolus princeps potestatis aeris (217, 10; cf. Ephes. 6, 12).

principibus tenebrarum (55, 6; cf. Ephes. 6, 12).

Tropi in pluribus verbis seu in oratione.

I. *Allegory* differs from metaphor in that the image suggested is extended and developed. This process may be carried to excess and the application become merely fantastic, but temperately used the allegory is an effective adjunct to style. Augustine makes such a use of it, employing it seldom but forcefully. The comparisons he uses are mostly those found in the range of metaphors, some being mere developments of scriptural expressions. The topics may be classified as follows:

- 1) Agriculture (2), winnowing of grain (Matth. 1, 30) (53, 6); grafting (185, 44).
- 2) Bees (15, 2).
- 3) Medical science (4), (93, 2; 102, 7; 188, 14, 93, 2).
- 4) Sheepfold (2), (76, 4; 185, 23).
- 5) Sea (2), 149, 34; 265, 8).
- 6) Military (3), (7, 9; 243, 1, 6).
- 7) Sun of justice (55, 8).

- 8) Theatre (120, 5).
- 9) Golden chalice (26, 6).
- 10) Architecture (243).

In Ep. 243 there is a remarkable extension of the parable of the man who started to build and fortify a tower, without having computed the cost (Luc. 14, 28). Augustine makes an elaborate allegory of this, applying it to a young man who wanted to lead a religious life, but was being severely tried by his family. This is the longest of the allegories in the Letters, but at no time does the application become strained or unnatural. Augustine handles this difficult figure exceptionally well.

Examples:

si calicem aureum invenisses in terra donares illum ecclesiae dei,
accepisti a deo ingenium spiritaliter aureum et ministras
inde libidinibus et in illi satanae propinas te ipsum!
(26, 6.)

si enim quisquam inimicum suum periculosis febribus phreneticum factum currere in praeceps nonne tunc potius malum pro malo redderet si eum sic ire permetteret, quam si corripiendum ligandumque curaret? et tamen ei tunc molestissimus et adversissimus videretur quando utilissimus et misericordissimus extitisset; sed plane salute reparata tanto uberius ei gratias ageret quanto sibi eum minus pepercisse sensisset (93, 2).

The argument here is for the use of force to compel schismatics to return to the unity of the Church.

An unusual topic for Augustine is a reference to acrobatic feats in public spectacles:

nam et in theatris homines funiambulū mirantur, musicis
delectantur in illo stupetur difficultas in his retinet pas-
citque iucunditas (120, 5).

Six examples of allegory are of scriptural origin:

Ep. 53, 6, on the winnowing of grain (Matth. 13, 30).

Ep. 55, 8, on the sun of justice (Malac. 4, 2).

Ep. 185, 44, on the pruning and grafting of the vine (Joan. 15, 45).

Ep. 243, 1, on the building of a tower (Luc. 14, 28-31).

Ep. 76, 4, on the sheepfold (Matth. 15, 24; Joan. 21, 17).

Ep. 185, 23, on the mark impressed on all the soldiers of God's army (Apoc. 13, 61).

II. *Hyperbole*—a deliberate over- or understatement of the truth with no intent to deceive—is used but twice by Augustine in the Letters. Doubtless the serious nature of the topics of which he treats and the weight of his episcopal position did not allow him to descend often to this rhetorical device, never a very dignified one. One example occurs in the first letter of the collection, written while he was a layman.

indormiscent . . . ut nec caelesti tuba evigilent (1, 2). (Cf. Matth. 24, 31; 1 Cor. 15, 52).

puto quod ipse diabolus, si auctoritate iudicis quem ultro elegerat totiens vinceretur, non esset tam impudens ut in ea causa persisteret (89, 3).

III. *Irony*, called in Latin *illusio*²⁴ consists in saying the opposite to what one means, yet in such wise that the author conveys his intended meaning through his contrary terms. It is often combined with hyperbole and is used either to raise a laugh or to heap ridicule on the head of an opponent. The effect desired may be produced by praising what one intends to condemn, or vice versa, by questioning what is certain, exaggerating what is self-evident or by understating the truth. Augustine makes rather frequent use of this figure especially when he deals with the Maximianists, Donatists and other trouble-makers of northern Africa. It is also effective in his hands as a means of rebuke. He uses it carefully as befits so dangerous a weapon, dropping it as soon as he has scored his point, and he never descends to mere vituperation. A few of the more forceful examples follow:

subsanna pias voces . . . beatissimi Cypriani librum . . . condemna, aude maiora, reprehende Apostolum Paulum (217, 3).

se videlicet fortissimo et praefidenti collo iugum mundi iugo Christi est iucundius (36, 5).

sed da veniam: erravi, quando te volui de ebrioso baptizante convincere; exciderat mihi cum Rogatista me habere rem, non cum qualicumque Donatista. Potes enim tu in tam paucis collegis tuis et in omnibus clericis tuis nullum in-

²⁴ Quint. 8, 6, 54.

venire forsitan ebriosum. Vos enim estis qui non ex totius orbis communione sed ex observatione praeceptorum omnium divinorum atque omnium sacramentorum tenetis catholicam fidem in quibus eam solis inventurus est, cum venerit filius hominis quando non inveniet fidem in terra, quia nec terra estis nec in terra sed caelestes in caelo habitatis! (93, 49).

an forte istae leges imperatoris vos non permittunt nostros episcopos convenire? (88, 10).

an forte Christus baptismo Joannis baptizabat? (44, 10).

Cf. also 26, 5; 28, 5; 34, 3; 36, 10; 44, 10; 56, 2; 88, 8, 10; 89, 4; 93, 22, 49; 102, 31; 108, 13, 18, 20; 118, 2, 3, 9, 9, 10; 138, 2, 16; 141, 3, 12; 190, 14, 35; 217, 3; 259, 3.

TABLE OF TROPEs

Name	No. of times	
Metaphor	730	
Metonymy	13	
Synecdoche	3	
Antonomasia	13	Pages of text:
Epitheton	19	Vienna Corpus 2005.
Allegory	16	
Hyperbole	2	
Irony	29	

From this table it will be seen that Augustine does not make a lavish use of tropes and that he prefers those which give an oracular and almost epigrammatic turn to his style. He uses them almost entirely to make his ideas clear and to drive them home as forcefully as possible. He does not rely upon them for ornament; when he needs that he makes use of figures.

The scriptural element in the other tropes is quite as prominent as it is in the metaphor. Treating nearly always of theological or scriptural subjects, quoting long passages from the Bible, as he does, it is not astonishing that Augustine should clothe his thought so naturally in scriptural images and expressions.

CHAPTER II.

FIGURES OF RHETORIC.

The essential difference between trope and figure may be seen from the very terms themselves. Trope, as the name implies, consists in turning away from the usual term to adopt another, while figure, called by Cicero *forma*, by the Greeks *σχήμα*, has to do with the inter-relations of words and their arrangement in the sentence.¹ As has been said above (p. 189), the ancients distinguished two sorts of figures: *figuræ sententiarum* and *figuræ verborum*. The German terms *Sinnfiguren* (thought-figures) and *Wortfiguren* (word-figures) give us a clear idea of the nature of each sort. The former depend on the general form in which the thought is cast, the latter on the words used or their exact position in the sentence, by changing which one may destroy the figure.

Augustine makes use of both sorts of figures in the Letters, but the *figuræ verborum* are by far the more numerous. This is not surprising if we consider that the Figures of Rhetoric or Thought-figures are highly oratorical and are much more appropriate to speeches and sermons than to letters. In view of this fact, the number of those that occur may be considered high.

1) *Correctio* is defined by Cicero² as a rejection by the author of his own statement. Quintilian passes it over in silence as probably unimportant in comparison with other figures. Augustine uses it as a figure of emphasis, making first a deliberate understatement of his facts, then correcting himself by either strengthening his assertion or denying it. He has a sort of formula for this process, which takes one of seven forms:

vel potius (2).	immo etiam (4).
immo (13).	immo vero (5).
immo et (1).	immo non (2).
immo vero non (2).	

Vel potius is a rather mild corrective, *immo* a more vigorous one, while the addition of *et*, *etiam*, *vero*, *non*, or *vero non* strengthen still further the statement to which he wishes to call attention.

¹ Quint. 9, 1, 5. Volkmann, 392.

² De Or. 3, 53, 204.

Examples:

contra quae idola facilius templa vestra quam corda clauduntur,
vel potius idola non magis in templis quam in vestris cordi-
 bus includuntur (232, 1).

non invidemus, *immo* amplectimur, optamus, hortamur (185,
 46).

negare non ausi sunt, *immo et* gloriari ausi sunt (185, 6).

non amamus, *immo etiam* odimus (95, 1).

si quis autem dixerit quod gratiam bene operandi fides mereatur,
 negare non possumus, *immo vero* gratissime confitemur
 (186, 7).

vix mihi obtemperat, *immo non* obtemperat (27, 1).

alia quaestio est . . . *immo vero non* alia quaestio sed nulla
 quaestio est (28, 3).

Cf. also 26, 5; 82, 24; 91, 2; 108, 6; 110, 4; 112, 2; 118, 6;
 140, 43; 141, 8; 166, 6; 170, 10; 177, 16; 180, 2; 187, 24;
 190, 25; 220, 3; 254; 259, 3.

2) *Exclamatio* is a figure, according to Quintilian,³ only when it is feigned and artfully composed. Its purpose is, not to prove an argument, but to rouse certain feelings in the hearer or reader. In the hands of a skilled orator it is an effective weapon as well as a means of introducing life and variety into the form of expression. Augustine shows his good taste and true rhetorical feeling by not using it too often, thereby making a stronger appeal when he does use it. One hundred and twenty-nine is not an excessive number—less than one-third of the number of cases of *interrogatio*, with which it is sometimes combined. The feeling he most frequently expresses is indignant surprise or sarcasm; sometimes admiration or wonder.

Examples:

O virum spiritalem! O magnum ieiunatorem! O carnalium reprehensorem et non ventricultorem! (36, 11).

O quam multorum tecum pariter senatorum pariterque sanctae ecclesiae filiorum tale opus desideramus in Africa de quali tuo laetamur! (58, 3).

si enim movent ad fidem quae figurate tantum dicta non facta sunt, quanto magis movere debent quae figurate non tantum dicta sed facta sunt! (102, 33).

³ Inst. Or. 9, 2, 27.

This example is further strengthened by its combination with metathesis.

hoc scilicet in malis libeat! ita est prorsus! fumant adhuc ruinae incensae ecclesiae et in ea causa nos iocamur! (104, 17).

(combined with interrogatio) ubi si ministri desint, quantum exitium sequatur eas, qui de isto saeculo vel non regenerati exeunt vel ligati? quantus est etiam luctus fidelium suorum qui eos secum in vitae aeternae requiem non habebunt! quantus denique gemitus omnium et quorundam quanta blasphemia de absentia ministeriorum et ministrorum! (228, 8).

3) *Interrogatio*. The rhetorical question is one of the most commonly used of figures, and at the same time, one of the most effective. It consists in giving one's speech an interrogative turn, not for the sake of seeking information, but to lend greater emphasis to a statement or to give it a strong emotional coloring. Quintilian⁴ thus enumerates the uses to which it may be put:

- i. to drive home a point in an argument.
- ii. to deny something very forcibly.
- iii. to suggest doubt or impossibility.
- iv. to heap ridicule on an opponent.
- v. to arouse pity.
- vi. to excite admiration.
- vii. to arouse indignation.

Augustine makes a most lavish use of this figure, of which the examples repeat themselves to satiety. All of the above uses of it are well illustrated in the Letters; it is his favorite method of clinching an argument, and he seems to prefer the interrogative to the declarative form of denial. One of his most characteristic and effective devices is to reduce the argument of the opposing side to an absurdity by means of a double question, and he has no more successful way of expressing his indignation than by making an unanswerable query.

Examples:

huic tam sano rectoque consilio quisquis infrenis obtemperari nolisset, quid esset facturus aut quomodo aliquem absentium collegarum esset damnaturus, cum in potestate acta consilii non haberet contradicente primate? (43, 9).

⁴ Inst. Or. 9, 2, 6.

numquid ideo neglegenda est medicina quia nonnullorum est insanabilis pestilentia? (93, 3).

ubi enim nobis a spinis talibus securitas et requies praeparari vel praeberi potest, si adversus nos in tam sanctis nobisque carissimis cordibus nostris pullulare potuere? (125, 2).

quod ergo ad magisterium eius adtinet, quis nunc extremus idiota vel quae abiecta muliercula non credit animae immortalitatem vitamque post mortem futuram? (137, 12).

nonne inter haec verba ecce senuimus dum vita ducitur prius finienda quam corrigenda? (259, 2).

nam quid melius et animo geramus et ore promamus et calamo exprimamus quam 'deo gratias?' (41, 1).

quis est tam demens qui neget istis debuisse per iussa imperialia subveniri, ut de tanto everterentur malo, dum illi quos timebant, timere coguntur et eodem timore aut etiam ipsi corriguntur aut certe, cum se correctos esse confingunt, correctis parcunt a quibus antea timebantur? (185, 13).

Cf. also 78, 3; 82, 4, 6, 10; 87, 5; 88, 5; 89, 2; 91, 2; 92, 2, 3, 5, 6; 93, 3, 5, 6, 7; 100, 15; 102, 25; 125, 12; 127, 9; 128, 3; 130, 1; 134, 4; 137, 5, etc.

The instances of Interrogatio found in the Letters are distributed among the various uses as follows:

argument	denial	doubt	ridicule	pity	admiration	indignation	Total
100	135	57	59	27	17	77	472

4) *Litotes* is not included in Quintilian's enumeration of figures but is defined by Servius⁵ as "figura per contrarium significans." Augustine uses it fairly often but shows little variety in the choice of his negations. Of 45 examples, 27 have non parvus in some form, 8 have non mediocris or non mediocriter. Other expressions are non levis, non brevis, non pauci, non parum, non incongruenter, non minimam and two negatives with verbs. The effect of the figure is to intensify the statement made in the terms of its contrary, a cautious under-statement having frequently the force of an exaggeration. It also lends variety to the form of the truths advanced.

Examples:

non parvo scandalo erit ecclesiae nec immerito (36, 2).

⁵ Aen. 1, 387.

non mediocriter reprehensos nec de mediocribus quaestionibus (82, 23).

etiam an episcopis tibi haec exponi non incongruenter petas (118, 8).

non post levem animi perturbationem (63, 3).

sed nolendo credere infidelitatis crimine non carebant (186, 38).

qui codex non paucis diebus apud te fuit (57, 1).

Cf. also 10, 1; 22, 1, 6; 29, 11; 40, 1; 44, 1; 45, 1; 69, 2; 71, 6, 6, 8; 73, 8; 82, 32; 84, 2; 91, 8; 97, 3, 4; 100, 1; 101, 1; 102, 1; 108, 10; 130, 29; 130, 4; 139, 3; 140, 28; 145, 2; 167, 14; 169, 1; 151, 8; 155, 17; 157, 23; 166, 6; 167, 1; 177, 1; 187, 2; 188, 12; 188, 3; 205, 18; 237, 4; 246, 1; 250, 1; 266, 1.

5) *Praesumptio* or *prolepsis* is an argumentative figure in which the speaker or writer anticipates the objections of his opponent.* It is appropriate to any part of a speech but especially so to the prooemium. Augustine uses it fairly often but always effectively in the Letters, especially in those which are of a controversial nature. He usually prefaces each instance with the formula, *hic forsitan dicas* or *dicturus es*, or *alii dicant*, or some similar variation. One remarkable example introduces six successive objections, which must surely have left little for an adversary to say in rebuttal; and Letter 93 has no less than thirteen instances of it.

Examples:

hic forsitan dicas: 'quid enim?' et apud nos germanus meus ecclesiae non erit utilis aut propter aliud eum mecum habere desidero? (84, 2).

acutum autem aliquid videris dicere eum catholicae nomen non ex totius orbis communione interpretaris sed ex observatione praeceptorum omnium divinorum atque omnium sacramentorum quasi nos etiam si forte hinc sit appellata catholica quod totum veraciter teneat, cuius veritatis nonnullae particulae etiam in diversis inveniuntur haeresibus, huius nominis testimonio nitimur ad demonstrandam ecclesiam in omnibus gentibus et non promissis dei et tam multis tamque manifestis oraculis ipsius veritatis (93, 23).

hic tu oppositurus es exemplum iusti illius in diluvio qui cum domo sua solus liberari dignus inventus est (93, 27).

* Quint. 9, 2, 16.

Cf. also 54, 4; 75, 21; 84, 21; 87, 5; 93, 15, 18, 18, 18, 18, 18, 23, 26, 27, 44, 46, 47; 102, 14; 118, 5; 138, 9.

6) *Praetermissio*, called also *praeteritio*, *paralepsis*, *occultatio* or *omissio* is not mentioned by Quintilian, but is defined by Cornificius (4, 27, 37) as a figure in which we pass over or pretend not to know, or say that we are unwilling to mention something which we thereby assert with greater emphasis. It is an effect which would quickly diminish if it were used too often, and Augustine shows himself an accomplished rhetorician by his choice of the few occasions on which he elects to use it.

Examples:

ut enim omittam commemorare quanta magnitudo beluarum marinarum ab eis qui experti sunt iudicetur, venter quem costae illae muniebant quae Carthagine in publico fixae populo notae sunt, quot homines in spatio suo capere posset, quis non coniciat? (102, 31).

This is in answer to an objection to the probability of the Bible narrative of Jonas and the whale.

nam ut omittam quod mecum nosti quam sit tremendum de per-
iurio divinum iudicium (125, 4).

non novimus quid de traditoribus quos numquam convincere,
numquam ostendere potuistis, non dico, quia vestri potius
in tali crimine detecti et confessi manifestantur, quid ad nos
pertinet de sarcinis alienis? (105, 16).

nam cum adverterint homines in hac re tam ingentem flammam
cordis tui, multi gaudebunt se invenisse occasionem ut ad
pauca 'euge, euge' tam potentem virum faciant amicum,
nolo dicere quia si non foveant vel si contrariam sententiam
proferant etiam formidare potuerunt inimicum inepte qui-
dem et stulte, sed tamen plerique homines ita sunt (238, 27).

7) *Prosopopoeia* or *fictio personarum* consists in so narrating an event that the characters in it speak for themselves. It is a figure which lends variety and vivacity to the discourse, but the words attributed by the author to his character must be appropriate. It is much better adapted to speeches than to compositions intended to be read and we should therefore not expect to find it in Augustine's Letters. The two examples which occur show him forgetting that he is not speaking from the pulpit.

fugitur unitas ut huc maritus illuc uxor conveniat, dicat ille: 'mecum tene unitatem quia ego sum vir tuus,' respondeat illa: 'ibi moror, ubi est pater meus,' ut in uno lecto dividant Christum, quos detesteremur si dividerent lectum (108, 17). nonne tibi videtur dixisse parricidaliter frendens: 'quid faciam ecclesiae quae me prohibet caedere matrem meam? inveni quid faciam: iniuriis quibus potest, etiam ipsa feriatur; fiat in me aliquid, unde membra eius doleant; vadam mihi ad eos, qui noverunt exsufflare gratiam, in qua ibi natus sum, destruere formam quam in utero eius accepi; ambas matres meas saevis cruciatibus torqueam; quae me posterior peperit, efferat prior; ad huius dolorem spiritaliter moriar, ad illius caedem carnaliter vivam.' . . . ecce iam conscientia cruentus veste dealbatus perficit partem pollicitationis suae; restat pars altera, ut matris sanguinem bibat (34, 3).

This latter example is most skilfully designed to produce an effect of horror in Augustine's readers. No amount of statistical details of outrages committed by heretical sectaries—and these are not wanting in other letters—could give the impression of unnatural excess which the simply-drawn picture of the murderer planning his horrible deed makes upon us. Cicero himself could not have done better.

TABLE OF FIGURAE SENTENTIARUM

Name of Figure	No. of times	Pages of text
Correctio	27	
Exclamatio	119	
Interrogatio	472	
Litotes	45	2005
Praesumptio	34	
Praeteritio	9	
Prosopopoeia	2	
Total		708

Augustine's use of the *figurae sententiarum* shows even more clearly than his use of tropes, his own reaction to his rhetorical training in the schools of the Neo-Sophistic. The quiet atmosphere and limited scope of personal correspondence would not naturally suggest themselves as a field for rhetorical flourish, or if they did, one might suspect the writer of poor taste or of a disregard for

the proprieties. The Letters of Augustine are, however, not the usual sort of personal correspondence, as has been pointed out (Intro., p. 15), and it is precisely in the Letters which are least like letters and most like sermons or dialectical treatises that the pages are most thickly strewn with figures. On the whole Augustine handles his figures cleverly,—there is nothing forced or crude in his introduction of them: they occur naturally and appropriately, lend real strength to his arguments, and are obviously not added as mere ornaments. When he expresses an emotion by means of an exclamation or a rhetorical question, the reader feels that it is not a feigned or falsified emotion and the form chosen for its expression does not detract from the sincerity of the sentiment expressed. This is quite an achievement, for the two figures named, by their pliant adaptability to a wide variety of uses, might readily lead an author into a sort of rhetorical hypocrisy, an easy trick of expressing the feelings he ought to have, or those, at least not incompatible with his subject. The artificiality of the sophistic training, with its insistence on mere form, must have had this effect on most of its disciples. That Augustine triumphs over it, in this particular usage, is probably due to the innate gravity of his character, the dignity of his episcopal office, and the extreme seriousness of the topics he treats.

Of the other figures of rhetoric, *correctio*, *litotes* and *praeteritio* might easily develop into a mannerism—the statistics of the table will show that they do not. In no case is the number of instances large in proportion to the text. This restraint is all the more remarkable because, as will be seen, there are other figures, in the use of which Augustine shows that he is not immune to all the excesses of neo-sophistic eloquence.

CHAPTER III.

FIGURES OF SPEECH.

Figurae verborum, word-figures, are produced by choosing certain words and so placing them in the sentence, that if the word-order were changed, or if the word on which the figure depends were exchanged for another, the figure would cease to exist. In this they differ from the sentence-figures which do not depend on word-order, and are even, within certain limits, independent of the choice of words. They are of three sorts according as they result from addition, subtraction or contrast. They are for the most part, highly artificial, much more so than sentence-figures, and therefore were enthusiastically adopted by the writers of the neo-sophistic school. They did not call for profound thought or brilliant imagination, but only for a sort of verbal dexterity, which could be acquired by any speaker through practice. Moreover, they were pleasing, being easily and immediately understood by an audience, and the Latin language lent itself with almost fatal facility to the making of them.¹

It may be seen from this that the abuse of word-figures could easily become a rhetorical vice. Cicero, with his unerring good taste, chose and used his figures cautiously, making each one the expression of some real emotion or sentiment, which he either felt himself or desired to arouse in his hearers. His successors were not all endowed with his fine feeling, and by the time Latin prose had felt the invasion of the rhetorical influence, some of these defects of style were plainly evident. The Christian Latin writers, most of whom had been trained in the methods of the Second Sophistic (cf. pp. 187, 188), naturally clothed their thought in highly-figured language. Often the figure serves the purpose of emphasizing the thought expressed, often, too, an arresting, epigrammatic or antithetical turn of speech impresses the mind of a reader or hearer, and imprints the truth conveyed by this means more indelibly on the memory. But quite as often, it must be confessed, the rhetorical ornament is nothing but ornament and

¹ In dealing with this class of figures, reference is made to rhetorical figures only, not to grammatical figures, viz.: attraction, ellipsis, anacoluthon, hendiadys, prolepsis, pleonasm, solecism.

defeats its own purpose by becoming the ordinary form of thought instead of its extraordinary form. An effect of monotony, even of flippancy or triviality is produced by this want of restraint.

Augustine cannot escape the charge of having used certain figures too lavishly in the Letters. He seems to have fallen a victim to his own facility in the handling of them. Some of them became a deep-rooted habit, as the antithetical figures, others he goes out of his way to introduce, probably because he liked the sound of them. His addiction to paronomasia carries him to undignified lengths and leads him into puns and other forms of word-jugglery which give us an unfavorable idea of his taste. However we must not forget that the literary canons of his day were quite different from ours and that what offends us was probably what pleased his contemporary readers most.

Of the three kinds of word-figures, he makes the greatest use of figures of repetition and figures of contrast. These give a redundancy to his language which not infrequently results in long, overloaded sentences and obscured rather than clarified ideas. In computing the rate of frequency, it must not be forgotten that they are by no means uniformly employed. Some Letters have none at all or very few, others are so elaborately figured that the reader is more dazzled by the brilliance of the writer than impressed by the truths he wishes to impart. Letter 150, for instance, is one intricate succession of figures, resembling an elaborately-wrought piece of embroidery; while in one paragraph of Letter 101, there are ten figures and two tropes.

I. *Figurae Verborum per Adiectionem.*

These figures are produced by some form of repetition—either by repeating the same word in special positions in the sentence, or by repeating the idea under a series of synonyms. The simplest form of repetition is that of a word or words at the beginning or end of successive phrases, clauses or sentences.

1) *Anaphora*² (epanaphora, repetitio) is the recurrence of the same word or words at the beginning of successive phrases, clauses or sentences. The repeated word must have the same form at each repetition. Augustine uses practically all the parts of speech in anaphora, with pronouns and adverbs ranking highest in point of numerical superiority; also he repeats two, three, four and even

² Cornificius, 4, 13, 19; Cicero de Or. 3, 54, 206.

more words. A highly complicated form of anaphora combines two sets of repetitions, alternating them, so that e. g. clauses 1, 3, 5 begin with one word or set of words, 2, 4, 6 with another. A few of the more remarkable examples follow:

i. Repetition of a single word.

a) *Adjectives.*

unde fiant ista *similia* formis, *similia* qualitatibus, *similia* motibus (159, 5).

multa de illo in scripturis secundum formam dei dicuntur, *multa* secundum formam servi (238, 10).

b) *Adverbs.*

merito infeliciter erratis, *merito*, si in unitatem catholicam non transitis, peritis (185, 43).

rursus ad eundem imperatorem venerunt, *rursus* non Caccilianum tantum . . . accusaverunt, *rursus* ab alio episcopali iudicio . . . appellaverunt (93, 13).

ibi me inspice, *ibi* non aliis de me crede sed mihi, *ibi* me adtende et vide (231, 6).

c) *Nouns.*

persona hominis mixtura est animae et corporis, *persona* autem Christi mixtura est dei et hominis (137, 11).

litterae illae, *litterae* fidei non fictae, *litterae* spei bonae, *litterae* purae caritatis (27, 3).

d) *Participles.*

contemptis nobis, *contemptis* promissionibus suis, *contemptis* tot ac tantis petitionibus et admonitionibus suis (151, 10).

e) *Prepositions.*

in conviviis ineundis, *in* matrimoniis tradendis et accipiendis, *in* emendo ac vendendo, *in* pactis et placitis, *in* salutationibus, *in* consensionibus, *in* conlocutionibus, *in* omnibus suis rebus negotiisque concordēs sint (108, 17).

post eorum sine dilatione damnationem, *post* terminatam quae ceteris data fuerat dilationem, *post* divulgatam forensi etiam strepitu apud tot consules accusationem (108, 5).

f) *Pronouns.*

haec vos de Christo concepit, *haec* martyrum sanguine par-

turivit, *haec* in sempiternam lucem peperit, *haec* fidei lacte nutrit . . . *haec* mater toto orbe diffusa (243, 8).

quis non dominus servum suum timere compulsus est? . . . *quis* eversori minari saltem audebat aut auctori, *quis* consumptorem apothecarium, *quis* quemlibet poterat exigere debitorem auxilium eorum defensionemque poscentem? (185, 15).

ille inrisus, *ille* crucifixus, *ille* derelictus hoc regnum acquirit (140, 66).

nemo est illo beator, *nemo* potentior, *nemo* iustior (153, 8).

g) Verbs.

sicut se quisque interius *videt* viventem, *videt* volentem, *videt* quaerentem, *videt* scientem, *videt* nescientem? (153, 8147, 3).

parum ergo erat *damnas* absentem, *damnas* inauditum, *damnas* sicut dicunt, innocentem (70, 2).

novit ubique totus esse et nullo contineri loco, *novit* venire non recedendo ubi erat, *novit* abire non deserendo quo venerat (137, 4).

ii. Repetition of two words.

Anaphora consisting of two words is not uncommon in the Letters, and the variety of combinations is wide: adverb and adverb; adverb and adjective; adverb and interjection; adverb and preposition; noun and adverb; noun and pronoun; preposition and pronoun; preposition and noun; pronoun and adverb; pronoun and noun; pronoun and pronoun; pronoun and verb; verb and adverb; verb and noun, verb and preposition, verb and pronoun. This double anaphora gives an effect of rapidity to the style, as well as an impression of strong feeling on the part of the writer.

Examples:

ecce iam doctissimus atque acutissimus diceris, *ecce iam* te laudibus in caelum Graeculus flatus adtollit (118, 11).

quis non intellegat, *quis non* sentiat, *quis non* videat eos in ea victos quorum inde communio separata est (144, 3).

quisquis hoc putat nimium sibi placet, *quisquis hoc* dicit omnibus displicet (228, 12).

huius corporis caput est Christus, *huius corporis* unitas nostro sacrificio commendatur (187, 20).

absit autem ut quisquam fidelis existimet tot milia servorum Christi . . . nullam habere virtutem . . . *absit autem* ut dicamus tot ac tantos fideles et pios homines dei non habere pietatem (167, 11).

iii. Repetition of three or more words.

in hac omnes sancti patres nostri et patriarchae et prophetae et apostoli placuerunt deo; *in hac omnes* veri martyres usque ad sanguinem contra diabolum certaverunt et, quia in eis non refriguit, nec defecit, ideo vicerunt; *in hac omnes* boni fideles cotidie proficiunt pervenire cupientes non ad regnum mortalium sed ad regnum caelorum (189, 3).

in scripturis didicimus Christum, *in scripturis didicimus* ecclesiam (105, 14).

qui possunt catholicorum praedicatorum sermonibus, *qui possunt catholicorum* principum legibus (185, 8).

nec mihi adrogare audeo ut domus mea melior sit quam arca Noe . . . aut *melior sit quam* domus Abrahae . . . aut *melior sit quam* domus Isaac . . . aut *melior sit quam* domus ipsius Jacob . . . aut *melior sit quam* domus David . . . aut *melior sit quam* cohabitatio apostoli Pauli . . . aut *melior sit quam* cohabitatio domini Christi, in qua undecim boni perfidum et furem Judam toleraverunt; aut *melior sit* postremo *quam* caelum unde angeli ceciderunt (78, 8).

This remarkable example contains four repetitions of five words, six repetitions of four words and seven repetitions of three words.

The intervening clauses, which for the most part consist of quotations from Scripture, are long enough to break the possible monotony of such frequent recurrence of the same formula.

inaniter igitur et perfunctorie potius quam veraciter pro eis deo fundimus preces, si ad eius non pertinet gratiam convertere ad fidem suam ipsi fidei contrarias hominum voluntates, *inaniter etiam et perfunctorie potius quam veraciter* magnas cum exultatione agimus deo gratias, quando aliqui eorum credunt si hoc in eis ipse non facit (217, 7).

This example is not quite perfect owing to the substitution of *etiam* for *igitur* in the second clause, but it is sufficiently noteworthy owing to the repetition of six words, of which three are adverbs of not altogether common use.

In Letter 237, 8 there is a double series, consisting one of seven the other of six words, the first repeated four times, the second three times. The first series is: *si hoc intellegendum est in isto hymno*, preceding in each case a line from a hymn much affected by the Priscillianists, as containing secret doctrines too high for ordinary men to know. A passage from Scripture follows the line of the hymn. The second series runs: *si quod ait in isto hymno*, followed in the same way by parallel passages from the Bible. The whole elaborate figure occupies a complete chapter and is a particularly forceful and incisive piece of argument.

iv. Alternate Repetitions.

Not content with the intricate forms of anaphora above described, Augustine has a still more ingenious variety in the Letters. Instead of making his repetitions in successive clauses, he uses two sets alternating them. This often gives an effect of antithesis added to the anaphora.

Examples:

cedat huic sententiae pietas Christianorum, cui cessit impietas Judaeorum; cedat humilitas obsequentium cui cessit superbia persequentium, cedat confessio fidelis cui cessit simulatio temptatoris (153, 11).

vos dicitis pati persecutionem et nos ab armatis vestris fustibus et ferro concidimur; vos dicitis pati persecutionem et nostrae domus ab armatis vestris compilando vastantur, vos dicitis pati persecutionem et nostri oculi ab armatis vestris calce et aceto extinguuntur (88, 8).

In Letter 130, 22 there is an alternating series of seven repetitions, one set consisting of *qui dicit* the other of *quid aliud dicit quam*; the first followed by various passages of Scripture, the second by the petitions of the Pater Noster. The juxtaposition effected by this double anaphora is more impressive and illuminating than any other form of explanation Augustine could have chosen.

A somewhat similar example occurs in Letter 135, 3, although the repetition is not quite so perfect as the above. The first clause: *agnoscunt nobiscum Christum in eo quod legitur* is followed by a Scripture quotation; the second *et nolunt agnoscere ecclesiam in eo quod* (post paululum) *sequitur*, forming an antithesis to the first, is likewise followed by a verse from the Psalms or a passage from

the Gospel. There are three repetitions, but the *post paululum* is not repeated in the second clause; while the first clause introduces *ipse dominus in evangelio* after *quod* in the third series.

v. The Number of Repetitions.

Besides varying in the number of words repeated the anaphora of the Letters shows a wide range in the number of repetitions made. The most common instance has the word or phrase occurring only twice, but three and four repetitions are not infrequent. The highest number is twelve, in an altogether remarkable example in Ep. 217, 16, where *scimus* introduces each of a long series of propositions. Where the same words are repeated so insistently, the figure is usually saved from monotony by the interposition of rather lengthy sentences or quotations. The effect is then one of merciless logic driving home its conclusions by repeated blows.

TABLE OF ANAPHORA IN THE LETTERS

Parts of Speech	1 word	2 words	3 words	4 words	6 words	alternate	No. of Repetition
Adjective	12						2—129
Adverb	46						3— 78
Verb	34						4— 29
Preposition	16						5— 11
Pronoun	76						6— 3
Participles	2						7— 4
Noun	7						8— 2
							12— 15
Totals						271	271

2) *Conversio*, antistrophe or epiphora³ is the opposite of anaphora, and is produced by a repetition of the same word or words at the end of successive phrases, clauses or sentences. This figure is not quite so forceful or spontaneous as anaphora and is much more likely to degenerate into monotony, because the same sound coming at the end of successive sentences remains in the ear much more persistently than the same sound at the opening of successive sentences. It is a rarer figure than anaphora, and although it is used a little more than half as often by Augustine in the Letters, the lower number is really a higher proportion because of its rarity elsewhere. Five parts of speech are represented, the verb and noun

³ Cic. de Or. 3, 54, 206; Cornif. 4, 13, 19.

having the ascendancy, as might be expected. A few cases occur of repetition of more than one word, the highest number being four; while the two cases of alternate repetitions are a sort of curiosity. The number of members included in the figure is consistently lower than those of anaphora—four is the limit of repetitions. A few of the more remarkable examples follow:

i. One Word.

a) *Nouns.*

respondetur fidem habere propter fidei *sacramentum*, et convertere se ad deum propter conversionis *sacramentum* (98, 9).
 conscinditur unitas *Christi*, blasphematur hereditas *Christi*, exsufflatur baptisma *Christi* (43, 21).

non ergo gratiam dicamus esse *doctrinam*, sed agnoscamus gratiam quae facit prodesse *doctrinam*, quae gratia si desit, videmus etiam obesse *doctrinam* (217, 12).

b) *Adjectives.*

quo fit quidem omnium *reus*, sed gravius peccans vel in pluribus peccans magis *reus*, levius autem vel in paucioribus peccans minus *reus* (167, 17).

non a Patre *aliam*, et a Filio *aliam*, et a Spiritu Sancto *aliam* conditam esse creaturam (169, 5).

c) *Verbs.*

neque enim iste aut naturam precando volebat accipere in qua *conditus erat*, aut de naturali voluntatis arbitrio satagebat cum quo *conditus erat* (188, 12).

si Christum ipsum *tenetis*, ipsam ecclesiam quare non *tenetis*? si in ipsum Christum quem legitis et *videtis* . . . quare ecclesiam negatis quam et legitis et *videtis*? (105, 17).

ecclesia in illo *patiebatur*, quando pro ecclesia *patiebatur*, sicut etiam ipse in ecclesia *patiebatur* quando pro illo ecclesia *patiebatur* (140, 18).

d) *Pronouns.*

haec tecum sermocinatur fides *tua*, quoniam non fraudabitur spes *tua*, etsi nunc differatur caritas *tua* (263, 4).

quod ut fiat in *eis*, oratur pro *eis*, quamvis non oretur ab *eis* (217, 29).

non ut exhiberem faciem meam volo *vobis*, sed effunderem cor meum deo pro *vobis* (211, 2).

e) *Participle*.

aliter adiuvat nondum *inhabitans*, aliter *inhabitans* (194, 18).

ii. Two or More Words.

qui *unum sunt* et inseparabiliter *unum sunt*, et sempiternae *unum sunt* (238, 13).

neque enim si aequaliter sunt omnino sapientes, plus sapiunt *ambo quam singuli*, quem ad modum si aequaliter sint immortales non plus vivunt *ambo quam singuli*? (187, 11).

quo modo illa generatio uno delicto obligat, *quod est ex Adam*, ita ista regeneratio unum delictum solvit *quod est ex Adam* (157, 12).

iii. Alternate Repetitions.

quam profecto esurire ac sitire *ea* nostra est in hac peregrinatione *iustitia*, et qua postea saturari *ea* nostra est in aeternitate plena *iustitia* (120, 19).

TABLE OF CONVERSIO

No. of terms	noun	adj.	verb	pron.	part.	Total	No. of Repetitions
1	39	11	90	21	1	162	
2						6	2 136
3						3	3 20
4						3	4 8
alternate						3	3
Totals						177	177

3) *Complexio* ⁴ or symploche is a combination of anaphora and conversio, in such wise that successive clauses or sentences have identical beginnings and endings. It is an extremely artificial figure, and open, even more than conversio, to the danger of monotony or triviality. Cicero made an effective use of it in some of his more vituperative orations, usually in the form of question and answer. The number of instances (22) in Augustine's Letters is unexpectedly large.

Examples:

nemo delet de caelo constitutionem *dei*, *nemo* delet de terra ecclesiam *dei* (43, 27).

⁴ Cornificius, 4, 14, 20.

discernit me fides mea, discernit me oratio mea, discernit me iustitia mea (214, 3).

qui sobria discretione eligit prudens est, qui nulla hinc afflictione avertitur fortis est, qui nulla alia delectatione temperans est, qui nulla elatione iustus est (155, 16).

neque propter paleam relinquimus arcem domini, neque propter pisces malos rumpimus retia domini, neque propter haedos in fine segregandos deserimus gregem domini, neque propter vasa facta in contumeliam migramus de domo domini (93, 50).

This last example is raised from the commonplace and trite into which some of the instances fall, by the lively succession of metaphors, each one expressing the idea of the separation of the good from the bad at the end of the world. The division according to number of repetitions is as follows:

2 repetitions 10 examples.

3 " 9 "

4 " 4 "

4) *Anadiplosis*⁵ or revocatio or epanastrophe, is another figure of repetition in which a sentence, clause, or line of poetry begins with the same word with which the preceding sentence, clause or line of poetry closed. It is more common in poetry than in prose, but is suitable to oratory, lending grace and a certain impetuosity to the style. Nine examples found in the Letters of Augustine is a large number for such a rare and unusual figure.

Examples:

qui indicat sine misericordia, sine misericordia iudicetur (102, 7).
ori tuo pateant, pateant carmini tuo (26, 4).

hoc et gratiarum actio indicat quod oratio, oratio pro infidelibus, gratiarum actio pro fidelibus (217, 28).

Cf. also 28, 5; 49, 2; 98, 18; 104, 12; 140, 79; 153, 5.

5) *Kuklos*⁶ is the opposite of anadiplosis, confining its repetition within the limits of one sentence or clause, which must begin and end with the same word. It has about the same effect as that produced by anadiplosis, and the number of instances found in the Letters (10) is much greater than might have been expected.

⁵ Quintilian, 9, 3, 344. Cic. de Or. 3, 54, 206.

⁶ Quint. 9, 3, 34.

Examples:

unus ergo deus Pater et cum illo Filius *unus deus* (238, 18).

clamet tertius provinciae Laurentius episcopus et prorsus huius
vocibus *clamet* (209, 8).

rogo te, frater, pro te ipso te magis *rogo* (106).

Cf. also 82, 7; 98, 7, 2; 99, 2; 102, 32; 120, 13; 147, 3.

It will be observed that the five preceding figures of repetition are based on the recurrence of the same word or words in a particular position in the sentence. By repeating a word, either immediately or after the interposition of a few other words, still another figure of repetition, a less artificial and more spontaneous one, is produced. This figure is known as

6) *Geminatio* or *Conductuplicatio*⁷ and requires that the repetition be intentional, otherwise it is not an embellishment but a defect. It can be most effectively applied to various purposes—to rousing indignation or sympathy, or to emphasizing a point by returning to it unexpectedly. Augustine finds abundant opportunity for using it in the Letters, and he secures variety by repeating different parts of speech, or different groups of words, or by making his repetitions at different intervals.

i) Repetitions of one word. The parts of speech repeated are adverbs, verbs and pronouns, with a special preference for verbs. Sometimes the repetition is further stressed by the introduction of *inquam*, *obsecro* or *quaeso*.

Examples:

quando ergo poteris . . . quando, *inquam*, poteris eorum concupiscentiam . . . pascere! (220, 6).

quaedam, sicut audieramus, quaedam vero aliter facta (62, 1).

hoc, hoc interfice verbo salutari, hoc perde matris ut in vitam aeternam invenias eam, hoc memento ut oderis in ea si diligis eam (243, 7).

reddite igitur quod vovistis . . . reddite, *obsecro* (127, 6).

quaere ab amico, quem hoc adhuc movet . . . quaere, *obsecro* te (143, 12).

absit a nobis ut sic sanctus dei et nobis carissimus defendatur, absit *inquam* (126, 12).

sume itaque, mi fili, sume vir bone, . . . sume *inquam* etiam libros (231, 6).

⁷ Cornif. 4, 28, 38.

ii) Repetitions of two or more words.

The largest number of words repeated is five, the most common, three. By some authors,⁸ this figure is called *epanalepsis* when more than one word is repeated.

Examples:

tibi dico . . . tibi, inquam, dico (10, 3).

bene est ergo quia aequo animo ferre non possum, quod si aequo animo ferrem, aequo animo ferendus non essem (27, 1).

amplector istam defensionem tuam . . . amplector, inquam, defensionem tuam (118, 17).

si verum est, quod miror, si verum est . . . si tamen ut dixi, verum est quod audiui (253).

proinde hoc opus est gratiae non naturae, opus est inquam gratiae (217, 11).

isto autem periculo non tantum nos, . . . non ergo nos tantum isto periculo (266, 3). (5 words repeated but not in the same order.)

his virtutibus divinitus impertitis per gratiam mediatoris dei . . . his, inquam virtutibus divinitus impertitis, et bona vita nunc agitur et . . . beata vita persolvitur (155, 16).

It is in general extremely rare in this figure to find the repeated word recurring more than twice—the name *geminatio* or *conduplicatio* implies a twofold repetition only—however there are four examples in the Letters in which the repetition is threefold. The additional repetition rather weakens than strengthens the figure.

TABLE OF GEMINATIO

	1 word	2 words	3 words	4 words	5 words	Total
No. of	adv. 7					
times	pron. 3					
	verb 15					
	25	3	7	1	1	37

Cf. also: 21, 2; 23, 3; 41, 1; 43, 6; 80, 1; 95, 3; 102, 10, etc.

7) A freer form of repetition than *geminatio* is exemplified in *polyptoton*⁹ or *traductio*, in which a word reappears in another

⁸ Freund, 5, 267.

⁹ Quint. 9, 3, 37.

inflectional form, that is in a different case, mood, tense or degree of comparison. As in the case of other figures of this sort, the repetition must be intentional, and must be designed to produce a certain effect. A particularly emphatic variety of it shows adjectives in the three degrees of comparison. It is a figure which would soon cheapen a style, if misused, and it may be said that Augustine does misuse it in the Letters. There are, it is true, instances in which he secures a fine rhetorical elevation of expression by this device, but there are other and much more numerous instances in which his sentences degenerate into a jingling formula because of it. The words repeated are chiefly: adjectives (58 times), nouns (64 times) and verbs (58 times).

Examples:

i) Repetitions of Adjectives.

non parti rerum partem suam praesentem praebet et *alteri parti, alteram partem, aequales aequalibus, minori vero minorem, maiorique maiorem* (187, 17).

felix es talis fideliter cogitando, amando *felicior*, et ideo eris *felicissima* consequendo (267).

scelerati omnes . . . quibus . . . volentibus ista commissa sunt, *sceleratiores* qui commiserunt, *sceleratissimi* qui immiserunt (91, 9).

The following shows clearly Augustine's abuse of this figure:

sic est deus . . . ut non sit qualitas *mundi* sed substantia creatrix *mundi* sine labore regens et sine onere continens *mundum*, non tamen per spatia locorum quasi mole diffusa ita ut in *dimidio mundi* corpore sit *dimidius* et in alio *dimidio dimidius* atque per *totum totus* sed in *solo solus* et in *sola terra solus* et in caelo et in terra *totus* et nullo contentus loco sed in se ipso ubique *totus* (187, 14).

ii) Repetitions of Nouns.

ut laudemur ab *hominibus*, id est finem recti nostri in *hominum* laudibus ponere et tamen propter ipsos *homines* quaerere laudes *hominum* (231, 4).

Verbum . . . per quod facta sunt *tempora tempus* eligit quo susciperet carnem, non *tempori* cessit ut verteretur in carnem (137, 10).

The two following have deteriorated into an almost meaningless jingle because the figure is exaggerated:

*eadem scilicet cum frater refertur ad fratrem, amicus ad amicum, vicinus ad vicinum, cognatus ad cognatum (170, 6).
ut cederet altare altari, gladius gladio, ignis igni, panis pani, pecus pecori, sanguis sanguini (36, 24).*

This latter one sounds almost like a school exercise in declension, while the following cacophony rivals Cicero's famous "O fortunatam natam me consule Romam!"

quae utique in fine sine fine habebitur (194, 19).

iii) Repetition of Verbs.

de nullo enim sanctorum dici potuit aut potest aut poterit (187, 40).

doctrina igitur constans mutato praecepto non mutata mutavit (138, 2).

si ergo nec vituperari nec corripì nisi interrogatum Spiritus Sanctus noluit, quanto sceleratius non vituperati aut correpti sed omnino damnati sunt qui de suis criminibus nihil absentes interrogari potuerunt (43, 11).

Triviality of expression marks the following:

nos non solum dileximus verum etiam diligimus sed aliter nunc diligimus aliter aliquando dileximus (186, 1).

ut et ipsum non manducantem manducans quisque non sperneret et ipse non manducans manducantem non iudicaret (36, 20).

Confusion and faulty diction have fallen upon this one:

nemo autem diligit proximum nisi diligens deum ut hoc quantum potest proximo impendat quem diligit tamquam se ipsum ut et ille diligit deum, quem si ipse non diligit, nec se nec proximum diligit (167, 16).

A modification of this figure known as *paragmenon* or *derivatio* is not included in Quintilian's enumeration, but is defined by Julius Rufinus. It consists in repeating a word in the form of a derivative, as e. g. an adverb from an adjective, or an adjective from a noun. It is used by Augustine in the Letters fairly often (65 times), and is sometimes combined with polyptoton, anaphora or conversio. It gives an oracular effect when used in short sentences.

Examples:

non doctor perfectus sed cum docendis perficiendus (266, 2).

deus verus et verax veraciter consoletur cor tuum (131).

incorporcas similitudines corporum incorporaliter commendat memoriae (147, 38).

sed ut remissa iniuria quod iniuriose abstulit reddat (153, 22).

It is combined with polypotton in:

ut fides praeceat rationem rationabiliter iussum est, nam si hoc praeceptum *rationabile* non est, ergo *inrationabile* est; absit. Si igitur *rationabile* est ut magnam quandam quae capi nondum potest fides antecedeat *rationem*, procul dubio quantulumcumque *ratio* . . . antecedit *rationem* (120, 3). -

8) *Synonymia* or congeries occurs when the same thought is repeated under slightly different terms. It is usually associated with either asyndeton or polysyndeton. Quintilian avows a difficulty in assigning its proper name to this figure,¹⁰ admitting that there are instances in which the accumulation of terms does not express the same idea, yet produces the same effect of vehemence. He finds some who give the name *ploche* to this latter variety of the figure, while others call it *diallage*. On the whole he decides that it is better to call the figure *dissolutio*, which is the Latin equivalent for asyndeton. In this however the rhetorician overlooks the fact that the same phenomenon occurs in connection with polysyndeton, so that it is evident that the figure as such consists in the accumulation of terms and not in the presence or absence of conjunctions. In order to represent the use made of it by Augustine in the Letters, all the examples have been grouped together under the above name of congeries, with due observance of the distinctions of similar or dissimilar terms, of asyndetic or polysyndetic connection. It is one of Augustine's favorite figures, quite in line with the copiousness of his vocabulary and the generally pleonastic character of the African school to which he belongs. It may be said on the whole that he does not abuse it and that he shows considerable ingenuity in his methods of varying it.

i. Congeries of synonymous or nearly synonymous terms.

Examples:

finem certe iam sentis esse nugatorium, inanem, ventosum (118, 5).

¹⁰ Inst. Or. 9, 3, 45-48.

quam sapiens ferre non debeat eamque fugiat, abrumpat, abiciat (155, 3).

qua diligentia, qua cautela, qua provisione . . . iudicavit (43, 20).

Occasionally the synonymous terms are arranged in an ascending scale of emphasis, which is highly effective.

Examples:

eatur, ambuletur, curratur in via domini (41, 1).

suggero, peto, obsecro, flagito (97, 3).

me miserum si ego non iubeo, si non cogo atque impero, si non rogo ac supplico (26, 4).

qui furtis, rapinis, calumniis, oppressionibus, invasionibus, abstulerit (153, 24).

ii. Congeries of non-synonymous terms.

Examples:

ita ut presbyteri expoliarentur, caederentur, debilitarentur, excaecarentur, occiderentur (209, 2).

vide illius derelictionis, tribulationis, deprecationis fructu, quid agatur, quid insinuetur, quid commendetur, quid inlustretur (140, 43).

tot locis pingitur, funditur, tunditur, sculpitur, scribitur, legitur, agitur, cantatur, saltatur, Juppiter adulteria tanta committens (91, 5).

solem, lunam, stellas, amnes, maria, montes, colles, urbes, parietes denique domus suae (147, 43).

iii. Congeries combined with other figures.

a) with anaphora:

dent tales provinciales, tales maritos, tales coniuges, tales parentes tales filios, tales dominos, tales servos, tales reges, tales iudices, tales denique debitorum ipsius fisci redditores et exactores (138, 15).

in conviviis incundis, in matrimoniiis tradendis et accipiendis, in emendo ac vendendo, in pactis et placitis, in salutationibus, in consensionibus, in conlocutionibus, in omnibus suis rebus negotiisque concordēs sint (108, 17).

b) with antithesis:

laudes, vituperationes, exhortationes, terrores, praemia, supplicia (246, 2).

impertiat, addat, auferat, detrahat, augeat, minuatve (138, 5).

c) with asyndeton:

arant, navigant, comparant, generant, militant, administrant
(199, 38).

piis, iustis, puris, castis, veris dictis (235, 2).

d) with polysyndeton:

ut et custodiantur et augeantur et perficiantur et remunerentur
(69, 2).

quod vos de Afris aut nostis aut creditis aut audistis aut fingitis
(87, 7).

The above examples will give a fair idea of the rapidity and vivacity of style secured by the use of this figure. It is especially adapted to descriptive passages, lends itself to the expression of various emotions, and does not conduce to monotony because of the wide range of possibilities it allows. Any part of speech may be so treated except conjunctions and prepositions, and there is no restriction of the inflectional forms which may be repeated.

TABLE OF CONGERIES

Synonymous	66	with asyndeton	108	nouns	63
Non-synonymous	86	“ polysyndeton	14	adj.	16
		“ anaphora	20	adv.	2
		remainder	10	verbs	58
				gerundive	56
				word-groups	7
Total	152	Total	152	Total	152

9) *Climax* or *gradatio*. The range of this figure is necessarily limited, because of its artificial character and elaborate arrangement. The name *climax*, a ladder, or *gradatio*, a set of steps, describes as well as identifies it. It is a form of repetition in which the last term of the previous statement becomes the first of the succeeding one, and thus the thought or argument really mounts by steps. It is, says Quintilian¹¹ a more affected figure and therefore should be used more rarely, an admonition which Augustine evidently heeded in the Letters, as he uses it not more than 21 times in all. He finds it especially useful in proving or disproving a statement which is not evident or not admissible at first sight, going back to

¹¹ Inst. Or. 9, 3, 55.

a statement which is admissible or evident and leading by incontrovertible steps to his conclusion. The parts of speech on which he makes the figure turn are: nouns, 8 times; adjectives, twice; verbs, 10 times; adverbs, once.

Examples:

eo modo diceret: si flamma est et ardet, si ardet et urit, si urit ergo et virorum trium in fornacem ignis ab impio rege missorum corpora incendit (205, 4).

lex igitur adducit ad fidem, fides impetrat spiritum largiorem, diffundit spiritus caritatem, implet caritas legem (145, 3).

veruntamen in infantia speratur pueritia, et in pueritia speratur adulescentia et in adulescentia speratur iuventus et in iuventute speratur gravitas et in gravitate speratur senectus (213, 1).

quare Paulus . . . prostratus est ut excaccaretur, excaccatus ut mutaretur, mutatus ut mitteretur, missus ut qualia fecerat in errore talia pro veritate pateretur? (173, 3).

cum unius tui facti candore conspexi, conspexi et agnovi, agnovi et amavi (58, 1).

tam id faciunt quam vos desiderant, tam vos desiderant quam vos diligunt, tam diligunt quam estis boni (31, 9).

Cf. also: 40, 3; 108, 18; 127, 5; 130, 21; 137, 18; 140, 46; 153, 26; 155, 11; 157, 8, 10; 167, 10, 11; 192, 2; 194, 13; 205, 4, 4; 213, 1.

10) *Polysyndeton*, is so named because it abounds in conjunctions, repeating them without necessity before successive clauses. Both coördinating and subordinating conjunctions are so used, but the latter have a stronger emphasis and make for greater vigor and vivacity of style. Augustine uses this figure much less than we should expect (65 times in all) preferring its opposite, *asyn-deton* or its cognate figure *anaphora*.

Examples:

hoc nos egimus et ostendimus et obtinuimus (141, 5).

nec ideo videbunt quia pauperes spiritu in hac vita fuerunt, quia mites, quia lugentes, quia esurientes et sitientes iustitiam, quia misericordes, quia pacifici, quia persecutionem passi propter iustitiam (147, 28).

si paupertas angit, si luctus maestificat, si dolor corporis inquietat, si contristat exilium, si ulla alia calamitas vexat (130, 4).

ne oderit hominem, ne malum pro malo retribuat, ne nocendi inflammetur ardore, ne vindicta etiam lege debita pasci desiderat (104, 8).

II. *Figurae Verborum per Detractionem.*

Of these, which are by far the smallest group of figures of speech, only two are found in the Letters: asyndeton and zeugma.

1) *Asyndeton* or the absence of conjunctions, is as we have seen, closely connected with congeries, so closely indeed that it is a matter for dispute whether the effect of rapidity and energy imparted by the figure is due to the accumulation of terms or to the omission of connectives. As the polysyndetic examples of congeries are no less forceful than the asyndetic, the conclusion reached above in treating of congeries seems warranted. All the examples of asyndeton (108) found in the Letters are associated with congeries and as such have been classified and illustrated.

2) *Zeugma* or *adjunctio* consists in joining several clauses to one verb, expressing it with the first or the last, leaving it to be understood with the others. Augustine makes but slight use of it in the Letters, his tendency being rather to redundancy than to brevity of speech. Twenty-two examples only were found.

Examples:

cum . . . venerimus ex fide ad speciem, ab speculo ad faciem, ab aenigmate ad perspicuam veritatem (140, 66).

quia etsi non ad ecclesiae pacem, non ad Christi corporis unitatem, non ad sanctam et individuam caritatem . . . cogereris (173, 4).

non est in agro meo, non in auro, non in pecore, non in teetis et parietibus, non in meorum orbitatibus sed in carne mea est (140, 35).

nam si ibi omnes essent nullum esset vitium, si nullum vitium, nullum omnino peccatum (147, 10).

Cf. also: 33, 2; 43, 6; 105, 2; 118, 23; 137, 17; 138, 19; 140, 19, 35; 147, 25; 153, 2; 155, 13; 167, 13; 187, 16, 41; 243, 8.

III. *Figurae Verborum per Similitudinem.*

In addition to repetition and omission as a source of figures, there is a third, namely resemblance or its opposite, contrast.

Figures produced by resemblance are largely figures of sound and by their predominance betray the influence of the Neo-sophistic.

1) *Paronomasia* or *anommatio* is a kind of legitimized pun, produced by the juxtaposition of words differing from each other by a letter or a syllable. It is effected in four ways:

- a) by the addition of letters or syllables;
- b) by the removal of letters or syllables;
- c) by the exchange of prepositions in compounds;
- d) by the transposition or change of a letter or syllable at the beginning, in the middle or at the end of a word.

This figure is supposed to be much less frequent in Latin than in Greek,¹² but is used to excess by Augustine as well as by Apuleius. In the Letters, Augustine shows his strong predilection for it, using all the forms of it liberally and not always appropriately. The point of the figure lies in the similarity of sound with dissimilarity of meaning, almost always with an effect of triviality. Such verbal pyrotechnics may arouse the reader's interest, but they inevitably cheapen the writer's style and often invest a really profound idea with an air of flippancy. Augustine's abuse of this figure is one of his defects.

Examples:

a) *Paronomasia* produced by the addition of words or syllables. The most common form is the sequence of a compound after a simple word, either noun or verb.

faciat ergo quisque quod in ea ecclesia in quam *venit*, *invenit* (54, 6).

sicut enim non invenitur homo qui praeter Adam carnaliter *generetur*, sic non invenitur homo qui praeter Christum spiritaliter *regeneretur* (157, 11).

a deo *sumpsi* non a me *praesumpsi* (155, 5).

non quia verum *iurare* peccatum est, sed quia *periurare* immane peccatum est (47, 2).

et eum gaudebimus sive *rectum* sive *correctum* (177, 4).

fundam potius quam *effundam* (26, 3).

ego autem iudices *veros* et veritate *severos* magis intueor (143, 4).

A more elaborate form is effected by adding a letter to any syllable, changing the sound very little, but the sense entirely.

¹² Volkmann, 2, 480.

quoniam si quod lex *imperat*, fides *impetrat* (157, 8).

nec faciunt bonos vel malos *mores* nisi boni vel mali *amores* (155, 13).

Amore is also played off against *ore* in Ep. 228, 10.

quia nec libera dicenda est quam diu est *vincentibus* et *vincientibus* cupiditatibus subdita (145, 2).

aut temperaret frigus *aetatis* fervor *aestatis* (269).

Other combinations are: conlatis, conflatis (213, 2), eo, deo (186, 10), oris, roboris (27, 6), oris, cordis (51, 2), veritate, severitate (43, 23), amittit, admittit (43, 27) and aversi, adversi (217, 29).

b) Paronomasia produced by subtraction of syllables. Whether a given example is to be regarded as addition or subtraction depends on the word-order. Any change involving simple and compound words might belong to either category, according to the position of the respective terms, and in fact the same words are found in some cases in both, e. g. *imperat* and *impetrat*, *otium* and *negotium*, *generatio* and *regeneratio*.

Examples.

ipse te pro eis orantem dignetur *exaudire* quem tu per eos loquentem non dedignaris *audire* (41, 1).

quae hic *honorant* ibi *onerant* (23, 3).

quo nullum malum *admittatur* et ubi summum bonum numquam *amittatur* (155, 3).

porro quia me tacuisse moleste tulisti *indignatio* ista *dignatio* est (151, 1).

talis actio nec *frigitur negotio* nec *frigida est otio* (48, 3).

This is a double example combining classes 2 and 4.

ut et vos in nobis *negotiosi* et nos in vobis *otiosi* simus (48, 1).

non eorum mirantur *mortes* sed recordantur *mores* (185, 12).

(Cf. *mores*, *amores* above.)

c) Paronomasia produced by change of prepositions in compounds. This is the largest group of examples of paronomasia in the Letters, a form especially adapted to Latin, one characterized by Quintilian¹³ as an elegant device when used for the purpose of securing greater precision or emphasis. It must be admitted that Augustine does not always use it for that purpose, but more probably to give that similarity of sound at the close of his sentences

¹³ Inst. Or. 9, 3, 71.

which he so much affects. Many of the examples in this as in the other two groups are combined with homoioteleuton.

Examples:

homo quippe deo *accessit*, non deus a se *recessit* (137, 10).

ut cetera ingenio quod mihi notissimum est *persequaris* et pietate sui maxime standum est *consequaris* (11, 4).

A striking example contains no less than five changes of prepositional prefix, with a distinctly depreciatory effect:

ut videas deum quem tibi videndum *distulit*, homini autem videndum *adtulit*, occidendum *obtulit*, imitandum *contulit*, credendum *transtulit* (140, 18).

A double instance:

dum non *addatur* quod *deerat* sed *prodatur* quod *inerat* (55, 7).

non *diversam* viam . . . sed plane *perversam* (104, 12).

porro autem in quo erat natura *communis* ab eius est nullus *immunis* (186, 21).

aversio eius vitium eius et *conversio* eius virtus eius est (140, 56).

d) Paronomasia produced by the change of a letter or syllable, at the beginning, in the middle or at the end of a word. There is a more evident effect of punning in this sort of paronomasia, which is sometimes clever, but more often merely aggravating.

Examples:

utrum horum vis ut confirmem, *possem* si *nossem* (202A, 15).

ut mente *agat* quod *amat* (196, 5).

non ignominiose *cadenti* sed gloriose *cēdenti* (69, 2).

sed illis *patet*, istis *latet* (137, 7).

non quam *voluit* sed quam *valuit*, occupavit (166, 17).

facile videas et *modum* meum quem servandum putavi et *motum* eius quem non frustra timui (74).

eos enim latentes *inlustris* *inlustras* *clarusque* *declaras* (231, 5).

dum sum *parcus* in verbis nihil *parcas* mihi (12).

his salubriter et *prava* corriguntur et *parva* nutriuntur (137, 18).

The following composite example is further complicated by rhyme: vitiis alienis tribulari non implicari, *maerere* non *haerere*, dolore *contrahi* non amore *adtrahi* (248, 1).

Other variations are: voluptatem voluntatem, sorte sorde, exortum exorsum, aperire operire, affectu aspectu, humus humor, monendo minando, eulogia alogia, paene plane, men-

tem ventrem, interna aeterna, inferioris interioris, violentiam valentiam, urbem orbem, correctum correptum.

These show the tendency to indulge in verbal trickery which beset even so serious a writer as Augustine, treating moreover of extremely profound and grave subjects. Whether it was the result of his rhetorical training or of his Punic origin, it was something he was unable,—if indeed he desired—to eradicate.

TABLE OF PARONOMASIA

Addition	72	}	Total	239
Subtraction	27			
Change of prefix	82			
Change of letter	58			
			Pages	2005

The number of instances is large for a figure of this sort.

2) *Homoioptoton* or *Similiter Cadens* is a figure caused by a similarity of inflection, so that nouns fall in the same cases, verbs in the same moods and tenses in successive members of the sentence. The order need not be the same in each clause, as the figure depends on the similarity of construction, not on the parallelism of arrangement. *Homoioptoton* is not as conspicuous a figure as *homoiopteleuton*, and is most frequently found in combination with other figures, such as *anaphora*, *chiasmus*, *conversio*, *antithesis*, *paronomasia*. It is one of the most common figures in the Letters, but not as common as *homoiopteleuton*. It occurs 584 times.

Examples:

non solum credendi firmissimo robore verum etiam intellegendi certissima veritate (120, 6).

haec si ratio quaeritur non erit mirabile,

si exemplum poscitur non erit singulare (137, 8).

hoc nec dici brevius, nec audiri laetius, nec intellegi grandius, nec agi fructuosius (41, 1) (with *polysyndeton*).

ut aut ceteros deterreamus eorum imitari perversitatem, aut ceteros optemus eorum imitari correctionem (91, 10).

aqua igitur exhibens forinsecus sacramentum gratiae, et spiritus operans intrinsecus beneficium gratiae (98, 2) (with *conversio*).

quae non terrena infirmitate deficiens corruptibili voluptate reficitur, sed caelesti firmitate persistens aeterna incorruptibilitate vegetatur (130, 7) (with *antithesis*).

si genera carnis . . . differunt inter se pro diversitatibus animantium et si corpora . . . differunt pro diversitatibus locorum, et si in locis sublimibus . . . differunt etiam ipsa claritatibus luminum, non mirum est quod in resurrectione mortuorum distabit meritum (205, 7).

vivunt ut latrones, moriuntur ut Circumcelliones, honorantur ut martyres (88, 8) (with asyndeton).

latente maiestate divinitatis et carnis infirmitate apparente (155, 4) (with chiasmus and antithesis).

3) *Homoioptoton* or *Similiter desinens*¹⁴ carrying the parallelism of *homoioptoton* one step further, results in clauses or phrases ending in similar sounds, or, when the similarity is perfect, in rhyme. This figure, used very sparingly or avoided as a defect by the writers of the classical period, was one of the best-loved and most-practised tricks of style of the New Sophists. Apuleius¹⁵ was the first Latin writer to use it extensively. In the Letters of Augustine it is so frequent that it forms the very warp and woof of his sentence structure, and, added to antithesis, may be pointed out as the most striking characteristic of his style. Its effective manipulation calls for rather short, balanced clauses, word weighed against word, and construction against construction, the result being a cadence far removed from the intricate and resounding period of the Ciceronian type. The simplest form of it consists in a single rhyme in two successive clauses, but not content with this, Augustine often uses double or triple rhymes, or multiplies the rhyming clauses, or arranges them in pairs alternately, with an effect not unlike that of a stanza of English verse.

Examples:

i) Of Two Members:

incommutabiliter immortalem secundum aequalem patri divinitatem,

eundemque mutabilem atque mortalem secundum cognatam nobis infirmitatem (137, 12).

non ex virtute divinitatis,

sed ex infirmitate humanitatis,

non ex suae naturae permansione,

sed ex nostrae susceptione (238, 17).

¹⁴ Quint. 9, 3, 78.

¹⁵ Volkmann, 2, 484.

ut non solum verba eorum gestis tenerentur,
sed etiam manus subscribentium legerentur (141, 11).

ii) Of Three Members.

quid enim debet esse iucundius
vel infirmis gratia qua sanantur,
vel pigris gratia qua excitantur,
vel volentibus gratia qua iuvantur (186, 39).

aut remissionem peccatorum desiderabat,
qui potius continentiam ne peccaret optabat,
vel quid faciendum esset scire cupiebat (188, 12).

iii) Of Four or More Members.

familiam dominicam diligenter sobrieque tractantes,
adventum domini sui sitienter desiderantes,
vigilanter expectantes,
fideliter amantes (199, 52).

dicatur haec et prudentia quia prospectissime adhaerebit bono
quod non amittatur,
et fortitudo quia firmissime adhaerebit bono unde non avellatur,
et temperantia quia castissime adhaerebit bono ubi non corrumpatur,
et iustitia quia rectissime adhaerebit bono cui merito subiciatur
(155, 12).

pessimorum servorum . . . tabulae frangebantur,
extorta debitoribus chirographa reddebantur,
quicumque . . . illorum verborum contempserant . . . quod iubebant facere cogebantur,

innocentium qui eos offenderant domus aut deponebantur
ad solum aut ignibus cremebantur (185, 15).

redde quod accepisti,
quando contra veritatem stetisti,
iniquitati adfuisti,
iudicem fefellisti,
iustam causam oppressisti,
de falsitate vicisti (153, 25).

quo vestri causam miserunt,
apud quem iudices episcopos reprehenderunt,
ad quem a iudicibus episcopis appellaverunt,
quam taediosissime de Felice Aptungitano interpellaverunt,

a quo totiens convicti et confusi redierunt,
 et a perniciē furoris et animositatis non recesserunt,
 eamque vobis posteris suis hereditariam reliquerunt (155, 10).

A series of twelve members is found in Ep. 76, 2, with the following verbs: tradiderunt, dimiserunt, communicaverunt, convenerunt, damnaverunt, ordinaverunt, erexerunt, miserunt, obtemperaverunt, arguerunt, appellaverunt, permanserunt.

iv) Double Rhyme. There are several cases in which not only the final syllables or the final words rhyme together, but the last two or three words.

Examples:

ut non . . . assentantis adulatoris,
 certe . . . errantis laudatoris (188, 6).

sed sicut meliores sunt quos dirigit amor,
 ita plures sunt quos corrigit timor (185, 21).

ubi iam non sit moleste toleranda calamitas,
 nec laboriose frenanda cupiditas (137, 20).

si eam nec ornamentorum vanorum vinculis alligemus,
 nec curarum noxiarum sarcinis oneremus (127, 5).

eius tamen ecclesiam non divinarum litterarum auctoritate
 cognoscunt,
 sed humanarum calumniarum vanitate confingunt (185, 2).

v) Alternate Rhymes or Stanza-forms.

Form a, b, b, c, c, a.

quod omnes docti indoctique desiderant,	(a)
et multi errando,	(b)
ac superbiendo,	(b)
unde petatur,	(c)
et ubi accipiat,	(c)
ignorant.	(a) (155, 9).

Form a, b, b, b, a, a, a, a, c, c, c.

quae illi . . . in religione sinceritas,	(a)
in coniugio pudicitia,	(b)
in iudicio continentia,	(b)
erga inimicos patientia,	(b)
erga amicos affabilitas,	(a)
erga sanctos humilitas,	(a)

erga omnes caritas, (a)
 in beneficiis praestandis facilitas, (a)
 in petendis pudor, (c)
 in recte factis amor, (c)
 in peccatis dolor! (c) (151, 8).

Form a, a, b, b, c, c.

tanto in peccato committendo maior, (a)
 quanto in diligendo deo et proximo minor, (a)
 et rursus tanto minor in peccati perpetratione, (b)
 quanto maior in dei et proximi dilectione, (b)
 et tunc perfectissimus in caritate, (c)
 quando nihil restat ex infirmitate. (c) (147, 17).

Form a, a, b, b, b, c, d, c, d.

quantum decus honestatis, (a)
 qui splendor gratiae, quae cura pietatis, (a)
 quae in subveniendo misericordia, (b)
 in ignoscendo benivolentia, (b)
 in orando fiducia, (b)
 quod salubriter sciebat, (c)
 qua modestia loquebatur, (d)
 quod inutiliter nesciebat, (c)
 qua diligentia scrutabatur! (d) (151, 8).

This last selection, part of the panegyric of Marcellinus, is almost lyrical in form, and shows Augustine at a high pitch of emotion. For an effect of this sort, the short rhyming cadences are peculiarly well-fitted, while the endless variety which may be obtained by changing the arrangement of rhymes, removes all possibility of monotony or triteness.

TABLE OF HOMOIOTELEUTON

Rhymes consisting of:										
2 members	3	4	5	6	7	8	12	Double	Alternate	
No. of										
cases	807	96	43	13	6	2	1	1	116	39
Total 1124, pages 2005.										

The statistics of this table and the examples cited above show clearly the effect of this figure on the style of Augustine's Letters. It is hardly an exaggeration to say that if it were removed, the

distinctive color and rhythm of the Letters would be destroyed. It is so inextricably woven into the sentence structure that the reader feels cheated when a period which started out in the customary way, suddenly changes its form and direction.

4) *Parison, Isocolon and Similar Figures.*

The parallelism of structure noted in homoioputon and homoioteuton may be carried so far that successive clauses or phrases, besides corresponding in sound and grammatical construction, may also agree in length, that is in the number of syllables. According as this correspondence is more or less complete, the figure is called isocolon, parison or paramoion. Isocolon or compar,¹⁶ occurs when successive clauses have about the same number of syllables. This may of course happen accidentally in which case it will not be a figure, but when it is combined with antithesis or homoioteuton, chiasmus or homoioputon, the similarity is evidently intentional. In the instances collected from Augustine's Letters, only those showing such intention have been considered. One hundred and forty-six instances of exact isocolon were found, of which 139 were paramoion, that is isocola in which there is complete correspondence of inflection, noun for noun and verb for verb.

Examples. Paramoion with Homoioteuton.

nulla communione peccatorum maculati,
nullo contactu immunditiae coinquinati (108, 13).

etsi non ad auferendam cunctationem,
certe ad cavendam temeritatem (190, 2).

hoc versetur in corde,
quod profertur in voce (211, 7).

si ratio quaeritur non erit mirabile,
si exemplum poscitur non erit singulare (137, 8).

With Chiasmus.

impertiendo dominicam gratiam
non servilem iniuriam retinendo (205, 12).

latente maiestate divinitatis et carnis infirmitate apparente
(155, 4).

With Polysyndeton.

neque flagrantius percontantem,

¹⁶ Cornif. 4, 20, 27.

neque tranquillius audientem (19, 1).

With Antithesis.

non figurate aliud praetendunt et mystice aliud significant.

With Antithesis and Homoioteleuton.

non littera qua iubetur,
sed spiritu quo donatur (196, 6).

Adam ex quo subsistit generatio carnalis,
et Christus ex quo regeneratio spiritalis (157, 12).

A parallelism not quite complete in number of syllables but otherwise corresponding in structure is somewhat more frequent. Two hundred and thirty-seven examples in all were found, in which the difference in length of one clause over another is never more than two syllables. This form of the figure is known as *parison*. All the examples taken showed homoiototon, homoioteleuton or chiasmus. Many others might have been counted as possessing the same number of word-accents, but were rejected because the disparity in number of syllables was more than two.

Examples:

With Homoioteleuton.

non solum credendo firmissimo robore,
verum etiam intellegendi certissima veritate (120, 6).

aut inopiae est tacendo vitare,
aut arrogantiae contemnendo praeterire (186, 13).

nec ad hominem disputatorem ut quod non legit, legat,
sed ad deum salvatorem ut quod non valet, valeat (147, 29).

non quo poena formidatur, sed quo gratia conservatur (140, 60).

non te ergo exasperat vindicandi potestas,
cui lenitatem non excussit examinandi necessitas (133, 3).

With Chiasmus.

quanto enim sunt caritati meliora,
tanto sunt infirmitati praesentia (145, 2).
aut enim tacenda erat veritas,
aut eorum immanitas perferenda (185, 18).

5) *Comparison* differs from metaphor only in the greater formality caused by the use of an introductory word, which seems to

announce the figure and call attention to it. On this account it is less subtle and less vivid than the metaphor, and was never as much favored by Latin writers as the metaphor. Augustine uses it comparatively seldom (167 times) in the Letters, with a range of imagery corresponding in some respects to the trope, which it resembles. For introductory particles he has *tamquam* most often, with *velut*, *sicut*, and *quasi* as second choice; *quem ad modum* and *simillimum* once each.

Examples:

caritas enim quae tamquam nutrix fovet filios suos (139, 3).

quia sicut merito peccati tamquam stipendium redditur mors, ita merito iustitiae tamquam stipendium vita aeterna (194, 20).

sicut enim ad loca munitiora festinatius migrant qui ruinam domus vident contritis parietibus imminere, sic corda Christiana quanto magis sentiunt mundi huius ruinam . . . tanto magis debent bona . . . in thesaurum caelestem . . . transferre (122, 2; cf. Matth. 6, 20).

temporum spatia quae tamquam syllabae ac verba ad particulas huius saeculi pertinent; in hoc labentium rerum tamquam mirabili cantico vel brevius vel productius quam modulatio praecognita et praefinita deponit praeterire permittit (156, 13).

*mihi videor inspexisse tamquam in speculo*¹⁷ *sermocinationis meae* (233).

tamquam in scopulos miserae servitutis inlasi a libero arbitrio naufragemus (55, 13).

The following uses an image not found in the metaphors of the Letters, i. e. the theatre:

qui vos tamquam in theatro vitae huius cum magno sui periculo spectant (73, 8).

This one gives us an extremely interesting sidelight on Augustine's idea of geography:

sicut in universo orbe terrarum quae tamquam omnium quodam modo maxima est insula quia et ipsam cingit oceanus (199, 47).

¹⁷ This may be an echo of Terence. *Adelphoe* (3, 3, 61; 3, 3, 74), "*inspicere tamquam in speculum in vitas omnium iubeo.*"

IMAGES USED IN COMPARISON

agriculture	11	fornication	2
architecture	10	friendship	2
animals	6	journey	3
body	11	leaven	1
companion	1	medicine	14
crafts, weaving, pottery	4	military	10
death	1	money, trade	5
fire, light	28	mirror	3
family	2	space	1
mind (a beggar)	1	sleep	3
music	3	slavery	2
natural phenomena	13	theatre	1
nail	1	theft	1
oracle	1	well	1
prison	7	weight	1
sea	4	writing	1
senses	2	Biblical	11
sheep-fold	4	from Vergil ²⁸	1
school	1		
fish	1	Total	167
flood (Ark)	4		

Scriptural Comparisons used in the Letters.

- i. Agriculture.
 - The useless branch (53, 1; 118, 4; 93, 40; 147, 10; 232, 3; cf. Joan. 15, 4).
 - The sower (149, 3; cf. Matth. 13, 3; Marc. 4, 3, 20; Luc. 85, 11).
 - The planter (147, 52; 194, 10; cf. 1 Cor. 3, 8).
 - The wine-press (111, 2; cf. Psal. 63, 3; Thren. 1, 15).
 - The olive-branch (155, 10; cf. Psal. 127, 3; 143, 12).
- ii. Animals.
 - Horse and mule (185, 7; cf. Psal. 31, 9).
 - Dove and serpent (264, 2; cf. Matth. 10, 16).
- iii. Architecture. House on a rock (194, 3; cf. Matth. 7, 24; Marc. 6, 48).
- iv. Captivity (140, 55; cf. Jerem. 50, 9).
- v. The chase (164, 3; cf. Psal. 24, 15).
- vi. David and Absalom (2 Reg. 17, 18); (204, 2).
- vii. Fish, good and bad (157, 39; cf. Matth. 13, 47).

²⁸ Verg. A. 368, 484, references to Entellus and Dares.

- viii. Flood and Ark of Noe (164, 16; 118, 20; 187, 38; cf. Gen. 8, 6, 12).
- ix. Fornication (spiritual) (259, 5; cf. Luc. 16, 19).
- x. Gideon and the fleece (177, 14; cf. Judic. 6, 37-40).
- xi. Gold in the furnace (189, 5; cf. Prov. 27, 21; Cap. 3, 6).
- xii. Lazarus raised from death (157, 15; cf. Joan. 11, 39).
 " and Dives (78, 6; cf. Luc. 16, 20).
- xiii. Leaven (108, 8; cf. Matth. 13, 33).
- xiv. Lighted lamps (140, 75; cf. Matth. 25, 1-8).
- xv. Light of the world (238, 24; cf. Joan. 8, 12).
- xvi. Manna (54, 4; cf. Deut. 8, 3; Psal. 77, 24; Joan. 6, 31).
- xvii. Oil of flattery (140, 74; cf. Psal. 140).
- xviii. Pearl of price (29, 2; cf. Matth. 20, 7).
- xix. Pilgrims (life) (199, 1; cf. 1 Petr. 2, 11).
- xx. Sheep-fold (35, 4; 105; cf. Matth. 15, 24).
- xxi. Slavery (scourge) (185, 22; cf. Psal. 88, 93).
- xxii. Thief in the night (death) (199, 9; cf. 1 Thess. 5, 2).
- xxiii. Tribute to Caesar (127, 6; cf. Matth. 22, 21; Marc. 12, 17; Luc. 20, 25).
- xxiv. Wayfarers compelled to come in (173, 10; cf. Luc. 14, 21).
- xxv. Wages of sin (194, 20; cf. Rom. 6, 23).

Figures produced by Contrast.

Of these the most important and most frequent is *antithesis*, *antitheton*, *contrapositum* or *contentio*. Ancient rhetoricians raised the question whether antithesis consisted in an opposition of terms or of thoughts or of both. It would seem however that to present a true rhetorical figure, the opposition should be complete;¹⁹ antithetical thoughts expressed in antithetical words. The antithesis may be more or less complete, according as it is expressed by one set of terms only, as e. g. two subjects or two predicates or two objects; or by two sets, as subject and predicate or noun and modifier, or by more than two sets of terms, in which case it may become an intricate parallelism of constructions as well as of terms; or finally the first set of contrasts may be amplified or repeated by succeeding series under different terms. All these forms are found in the Letters; moreover antithesis is frequently combined with *homoioteleuton*, *homoioputon* or *chiasmus*. Augustine has no more emphatic way of presenting his ideas than that of contrast, a form

¹⁹ Volkmann, 2, 487.

of expression especially adapted to Christian theology with its positive tenets and frequently paradoxical truths.

Examples:

a) Antithesis of one term:

superbos huius mundi christianis humilibus adversaturos ostendens consequenter dicit (140, 42).

comitante non ducente, pedisequa non praevia voluntate (186, 10).

imitentur eam multae famulae dominam, ignobiles nobilem, fragiliter excelsae, excelsius humilem (150).

talis actio . . . nec turbulenta nec marcida est nec audax nec fugax nec praeceps nec iacens (48, 3).

b) Antithesis of two terms.

non littera qua iubetur, sed spiritu quo donatur, non ergo meritis operantis hominis sed largientis gratia salvatoris (196, 6) (with homoioteleuton).

talem congregationem non generatio carnalis sed regeneratio spiritalis facit (187, 37).

utilius terrena opulentia tenetur humiliter quam superbe relinquitur (31, 6) (with chiasmus).

sceleratis moribus caelestia deserentem, magicis artibus inferna quaerentem (42, 23): (with homoiptoton, homoioteleuton and isocolon).

c) Antithesis of three or more terms.

alia quippe quaecumque iniquitas in malis operibus exercetur ut fiant, superbia vero etiam in bonis operibus insidiatur ut percant (211, 6) (with homoiptoton and homoioteleuton).

sed nec in terris amittit nisi malos,

nec in caelum admittit nisi bonos (43, 27)

(with homoiptoton, homoioteleuton, paronomasia, parison).

latente maiestate divinitatis et carnis infirmitate apparente (155, 4) (with homoiptoton and chiasmus).

illo enim timetur ne incidatur in tormentum supplicii,

isto autem ne amittatur gratia beneficii (140, 51).

quae non terrena infirmitate deficiens corruptibili voluptate reficitur,

sed caelesti firmitate persistens aeterna incorruptibilitate vegetatur (130, 7) (4 terms).

d) Antithesis repeated in successive clauses.

cum tectorum splendor adtenditur
 et labes non adtenditur animorum,
 cum theatrorum moles extruuntur
 et effodiuntur fundamenta virtutum, (chiasmus).
 cum gloriosa est effusionis insania,
 et opera misericordiae deridentur (138, 14).

sed plane semper et mali persecuti sunt bonos et boni persecuti
 sunt malos,
 illi nocendo per iniustitiam,
 illi consulendo per disciplinam,
 illi immaniter,
 illi temperanter,
 illi servientes cupiditati,
 illi caritati (98, 9).

non fit per carnem sed per fidem,
 nec per legem sed per gratiam,
 nec per litteram sed per spiritum,
 nec carnis circumcisione sed cordis,
 nec in manifesto sed in abscondito,
 nec laude ex hominibus sed ex deo,
 sicut non carnalis sed spiritalis Abrahae filius,
 ita non carnalis sed spiritalis Judaeus,
 non carnalis sed spiritalis Israelita (196, 11).

Augustine handles this figure exceptionally well, finding it appropriate both for the truths he wished to express and the audience he wished to reach. The short antithetic phrases, following impetuously one upon the other were likely both to impress the minds of his hearers or readers, and, what was quite as important, to remain in their memories.

Besides the ordinary form of antithesis in which the contrasting terms are balanced either in parallel or chiasmic arrangement, there are two special forms caused by the juxtaposition or the inversion of apparently contradictory terms. The first of these is *oxymoron*, a figure very rare among the classical writers, but a distinctive characteristic of the Sophistic school. Closely allied to it is *paradox*, so closely in fact that the difference between them is not clearly established by ancient rhetoricians. In each case there is an expression of thought in terms apparently contradictory, but

on closer examination, the statement proves to be true because of the difference in extension of the two terms. In oxymoron the contradiction is more immediately perceptible because the terms are closely connected grammatically, as e. g. a noun and its modifier, or a verb and its subject or object. Paradox, beloved of the Stoics, is expressed less concisely, with the verbal contrast less in evidence. Both are found in the Letters, as might be expected of Augustine's tendencies toward antithesis. The numbers are high for the naturally limited scope of such a figure. The subjects embrace such antagonisms as truth and error, knowledge and ignorance, freedom and slavery, pride and humility, time and eternity.

Examples: *Oxymoron*.

nihil est infelicius felicitate peccantium (138, 14).

ad dei liberam servitutem . . . conversum (126, 7).

imperitissima scientia (118, 23).

est ergo in nobis, ut ita dicam, docta ignorantia (130, 28).

benigna quadam asperitate (138, 14).

senili quadam iuventute vicisti (170, 10).

ad audiendum silentium narrationis eius, et videndam invisibilem formam eius (147, 53).

sicut enim est aliquando misericordia puniens, ita et crudelitas parcens (153, 17).

me ipse consolatur dolor (27, 1).

Cf. also 29, 6; 31, 4; 55, 17; 102, 32; 110, 3; 118, 16; 124, 1; 134, 4; 137, 9; 147, 37; 155, 11; 159, 5; 169, 6; 185, 7, 45; 194, 32; 243, 5; 248, 1.

Paradox.

nemo legem sicut iste intellegit nisi qui non intellegit (36, 12).
ut vivamus evangelicam vitam moriendo evangelicam mortem (95, 2).

et haec est una sarcina qua eius baiulus non premitur sed levatur (127, 5).

redditur (i. e. caritas) enim cum impenditur, debetur autem etiamsi reddita fuerit, quia nullum est tempus quando impendenda non sit, nec cum redditur amittitur, sed potius reddendo multiplicatur, habendo enim redditur non carendo et cum reddi non possit nisi habeatur nec haberi potest nisi reddatur, etiam cum redditur ab homine crescit in homine et tanto maior acquiritur quanto plurius redditur (192, 1).

Two somewhat similar passages similarly extol the value of charity, but paradox (and the reader's patience) could surely be pushed no further than in the above complicated piece of ingenious truth-telling under the guise of falsehood. (Cf. also 22, 12; 51, 5; 54, 4; 55, 17; 56, 2; 82, 21; 95, 2; 98, 3; 110, 1, 3; 118, 2; 124, 1; 120, 8; 127, 2, 6; 130, 2; 137, 8; 140, 59; 147, 53; 150; 190, 2; 231, 1; 232, 5; 242, 5.)

A second highly specialized form of antithesis, variously known as *commutatio*, *antimetabole*, *metathesis*, *anastrophe* or *synchrisis*, consists in so repeating two terms in two successive clauses that their respective functions are reversed and a contrast thereby results. This figure, requiring an agile mind and a ready flow of words, was likely to appeal to Augustine who possessed both these qualifications in an eminent degree. The Letters show that he resorted to it even more often than to oxymoron or paradox, and while some of the examples are undoubtedly clever and lend grace to the style, others are too evidently nothing but an exercise in verbal preciosity and merely cheapen a passage which might otherwise have dignity and weight.

Examples:

est plane ille summus deus vera iustitia,
vel ille verus deus summa iustitia (120, 19).

non eligant vitam finire ne doleant, sed dolere ne finiant (127, 2).
humiliter fideli et fideliter humili (36, 7).

venerabiliter desiderabili et desiderabiliter venerabili (149).

nemo scienter pius est vel pie sciens (194, 18).

vivatne homo bene ut sacris purgetur an sacris purgetur ut bene
vivat? (235, 2).

proinde sicut dilectionem iussi sunt terrentibus debere qui
timent,

ita dilectionem iussi sunt timentibus debere qui terrent (153, 19).

A double example, combined with homoioteleuton:

hic nec mansuetudo integritatem corrumpit,
nec integritas mansuetudini repugnavit,
ibi autem et furore timor tegebatur,
et timore furor incitabatur (43, 16).

With paradox:

quod non dicendo dicere conatus sum et dicendo non dicere
(232, 5).

ego proinde fateor me ex eorum numero esse conari qui proficiendo scribunt et scribendo proficiunt (143, 2).

(ecclesiae mansuetudo) quae membra Christi dispersa colligit, non collecta dispergit (93, 31).

cuius sine fine quietum opus erit laudare quod amat et amare quod laudat (140, 63).

Cf. also 47, 2; 73, 10; 88, 8; 93, 8, 9; 99, 3; 102, 15; 118, 14; 138, 6; 140, 4; 143, 2, 3; 147, 25; 149, sal.; 151, 1; 153, 19; 157, 10; 166, 1; 167, 9, 20; 170, 3, 5, 6; 185, 10; 186, 10, 32; 186, 4; 187, 10; 189, 6; 192, 1; 196, 11; 199, 5; 205, 10; 211, 1; 217, 3; 231, 2; 238, 2, 26; 239, 1.

Hyperbaton, variously catalogued as trope and figure, is certainly closer in structure to figures of speech than to tropes.²⁰ It consists in separating, for the sake of a more graceful arrangement, words which would grammatically belong together. In the hands of the rhetoricians, it had become a mannerism and an affectation. Augustine uses it so continually in the Letters that it is actually surprising to find a sentence which is free from it. Instead of being exceptional it had come to be his normal word-order. In 2005 pages, there are 3475 instances of it, some of them insignificant, it is true, but evidently intentional. The chief forms it takes are the following: separation of noun and modifier, of noun and participle, of preposition and object, of an antecedent and its modifier by means of a relative clause, of two parts of a subject by means of the predicate. At times Augustine makes *hyperbaton* a means of securing his ever-recurring *homoioteleuton* and *parison*, but there are other times in great abundance when he has very little excuse, either of rhythm or emphasis, for the violence he does to his sentences.

Examples:

istam quae inter nos agitur de dei gratia quaestionem (217, 17).
quod non ista dominica contineat et concludat oratio (130, 22).
porro diabolus et angeli eius tenebrae sunt infidelibus hominibus exteriores (140, 57).

servorum dei munere sanctitatis praeminentium, monachorum ad perfectionem mandatorum Christi rerum etiam suarum distributione currentium (126, 11).

This is a particularly violent example:
quonam se isti excusabant modo? (194, 23).

²⁰ Quint. 8, 6, 66.

The following has a hyperbaton within a hyperbaton, which adds much to the obscurity of the passage:

nec Persium tuum respicis insultantem tibi contorto versiculo
sed plane puerile caput si sensus adsit idoneo colapho con-
tundentem (118, 3).

In the following hyperbaton is used for the sake of homoioteleuton:

post eorum sine dilatione damnationem,
post terminatam, quae ceteris data fuerat dilationem,
post divulgatam forensi etiam strepitu apud tot consules accu-
sationem (108, 5).

Chiasmus, the last of the figures produced by contrast is a figure of arrangement, in which the order of words observed in the first clause is reversed in the second. It is frequently combined with isocolon, parison and antithesis. Examples of it have already been noted in connection with other figures, but a few more will show Augustine's way of treating it. It gives a distinction and elevation of style as well as an excellent means of varying word-order. It occurs 96 times.

Examples:

non per sacramenta Christi sed per daemonum inquinamenta
(125, 3).

venit autem cum manifestatur et cum occultatur abscedit
(137, 7).

impertiendo dominicam gratiam non servilem iniuriam retinendo
(205, 12).

de praeterito doleat, caveat de futuro (211, 16).

suasione praecedente subsequente consensione (217, 4).

Cf. also 1, 3; 10, 2; 23, 3; 34, 2; 44, 8; 69, 1; 93, 50; 104, 8;
108, 9, 14, 17; 112, 2; 118, 8, 24; 120, 10; 125, 2; 126, 12;
130, 3, 4, 15, 17; 137, 16, 17; 138, 11; 140, 4, 6; 147, 29,
etc.

TABLE OF ANTITHESIS

Antithesis	1 term	2 terms	3 terms	continued	total
	146	306	129	35	616
oxymoron					29
paradox					32
metathesis					54
chiasmus					89

Augustine's treatment of word-figures in the Letters betrays very obviously the effect of the sophistic influence on his style. Whatever makes for symmetry of phrase or emphasis of idea, he adopts with enthusiasm and uses, not infrequently, to excess; figures, which appear at rare intervals in the classical writers, so as to attract attention by their novelty, are almost a commonplace in his sentences. Antithesis, homoiototon, homoioteleuton, parison have so entered into his style as to shape and color his very sentence structure, while paradox, oxymoron and metathesis show at intervals the sparkling brilliancy of wit which not even the gravity of his subjects could keep in check. To paraphrase one of his own comparisons (which he borrowed in his turn from Terence) one could study the principal figures of speech in his Letters as in a mirror—of rhetoric.

Other Rhetorical Devices.

A few other rhetorical embellishments, not exactly classified as figures, but resembling them in some respects, remain to be noted. The first of these is *Alliteration*, known to the ancients as *homoioprophoron* or *parhomoion*. The name alliteration is a renaissance contribution to rhetorical terminology.²¹ It is produced by the recurrence of the same initial letter in successive words, and as an ornament due to sound, is more appropriate to poetry than to prose. However a moderate use of it lends a certain piquancy to style, which would quickly degenerate into flippancy if not restrained. Augustine makes use of it fairly frequently in the Letters (226 times), distributing the use of it in this wise: two similar sounds, 138; three similar sounds, 73; four or more similar sounds, 15.

Examples: *Two successive or nearly successive words.*

terror temporalium (23, 7).

pessime et perditie (130, 9).

supervacanea sollicitudine (140, 83).

ut ei vitae vacares in societate sanctorum (220, 12).

ut nullam inde posset probabilem reddere rationem, deinde convictus atque confessus (65, 1; successive alliteration).

cognita crimina damnasce dicunt (43, 12).

qui possint vota vestra sacra sonare (5).

²¹ Volkmann, 2, 515.

Three successive words.

semper ergo hanc a domino deo desideremus (130, 18).

sed pacifica permotus pietate deposuit (69, 1).

luculentissime illorum litterae laudaverunt (138, 14).

(Note also the internal recurrence of *-l-* increasing the alliteration.)

caritas a concupiscentiis carnalibus (167, 11).

pertinacissimus persecutoribus perduxerunt (185, 5).

(Here the whole syllable is repeated.)

Four or more successive words.

consolari cogitans copiosam congregationem (209, 2).

sua sacrilega sacra et simulacra (102, 20).

ne plura putrescant dum putribus parcitur (157, 22).

quod in corpore corruptibili anima constituta terrena quadam
contagione constringitur (131, 1).

conclusionibus quosdam quasi calculos (7, 4).

Occasionally Augustine was betrayed into cacophony like the following:

sauciato et semivivo in via (98, 6).

de illa vero Anna vidua vide (130, 29).

On the whole however he makes an artistic use of this dangerous ornament.

Sententiae, or aphoristic sayings in epigrammatic form, dropped now and again from Augustine's pen and gave a pleasant variety to his discourse. Eighteen of these were culled from the Letters, of which some by their aptness and force, compare favorably with any of the maxims, saws or proverbs of the sages. Here are a few of the best:

melius est enim minus egere quam plus habere (211, 9).

ibi enim est a vanitate remota laudatio ubi etiam vituperatio ab
offensione secuta est (112, 2).

felix est necessitas qui in meliora compellit (127, 8).

quam multa usitata calcantur quae considerata stupentur
(137, 10).

in talibus rebus tota ratio facti est potentia facientis (137, 8).

The following seems to carry an old proverb common to north Africa:

facilius quippe corniculas in Africa audieris quam in illis partibus hoc genus vocis (118, 9).

Cf. also: 108, 14; 126, 11; 127, 9; 130, 4; 137, 10; 143, 2; 151, 7; 153, 6; 185, 5; 192, 1; 204, 18.

Play on Words. In addition to the instances of paronomasia, there are certain very obvious puns to which the great bishop descended. Three of these play on proper names—a liberty we should not expect him to take. There is one on Brother Profuturus, who was manifestly doomed to be rallied on such a cognomen:

fratrem Profuturum quem . . . adiutorio tuo vere profuturum speramus (28, 1).

A second rather aptly plays upon a son of Nectarius, a youth named Paradoxus, who seems to have been studying philosophy:

tu vero, ne quaeso ista paradoxa Stoicorum sectanda doceas Paradoxum tuum, quem tibi optamus vera pietate ac felicitate grandescere (104, 15).

A third is upon the name of Lucilla, who by her intrigues with the heretics no doubt deserved even worse at Augustine's hands:

an quia Lucillam Caecilianus in Africa laesit, lucem Christi orbis amisit? (43, 25).

The puns on the verbs *iaci* and *capi* have been mentioned; other words so treated were:

intolerabile est istam appellare tolerantiam (27, 1).
esse sine te fortasse intolerabilius toleraretur (27, 7).

Both of these are forms of paragmenon.

gratiarum actionem non habemus veram dum veram non agnoscimus gratiam (217, 7).

(Here *gratiam* has its Christian sense of *Grace*.)

Criticising the poems of Licentius in Ep. 26, 4, Augustine plays first on the word *versus* thus:

si versus tuus momentis inordinatis perversus esset,

then preaches a little sermon on the necessity of taking more care of one's morals than of one's quantities, using the terms *incompositis moribus* . . . *incompositis syllabis*. There are 10 of these

puns in the Letters: not after all a great many for a man who probably had a tendency that way.

Cf. also 3, 5; 27, 3; 33, 5; 108, 10.

Dilemma, a form of argument, in which an adversary is forced to make a damaging admission on either side of the question in dispute, was an extremely useful weapon in the hands of polemic orators. Augustine was not likely to pass it by, battling as he was with every kind of heresy and schism. He wielded it skilfully and not too often, choosing his generalizations carefully, so that retort must have been difficult.

Most of the 24 examples of dilemma in the Letters are long, but the two following, brief and effective, give an idea of the sort of pungent dialectics it made possible:

si innocentes erant, quare sic damnati sunt? (i. e. the "traditores") si scelerati quare sic recepti sunt? si probaveris innocentes, cur non credamus a multo paucioribus maioribus vestris falso crimine traditionis innocentes potuisse damnari . . . si autem probaveris recte fuisse damnatos quae restat defensio cur in eodem episcopatu recepti sint? (51, 3).

aut certum est esse idolothytum aut certum est non esse aut ignoratur, si ergo certum est esse melius Christiana virtute respuitur; si autem vel non esse scitur vel ignoratur sine ullo conscientiae scrupulo in usum necessitatis adsumitur (47, 6).

The question here is whether a Christian traveller, dying of hunger, may eat food placed as an offering to idols or to the manes.

Cf. also: 51, 4; 70, 2; 73, 1; 82, 13, 21; 95, 5, 5; 118, 27, 29; 120, 17; 137, 6; 144, 3; 148, 3; 155, 3; 164, 19; 204, 8; 217, 8; 232, 2; 235, 2; 238, 25; 242, 3.

Reductio ad Absurdum is another device of oratory in which an objection or an argument is demolished by being exaggerated to the limits of the ridiculous. Like paradox and dilemma, it was a serviceable weapon to a rhetorician whose lance was ever in readiness for tilt or tourney; like them it could become a boomerang or a two-edged sword; but Augustine knew its strength as well as its weakness and used it temperately: 43 times in all was not excessive.

Examples :

aut si propterea sunt paria quia utraque delicta sunt, mures et elephantum pares erunt quia utraque animalia, muscae et aquilae quia utraque sunt volatilia (104, 14) (to prove that all sins are not equally grievous).

at enim qui unam virtutem habet omnes habet, et qui unam non habet nullam habet (167, 4).

si enim per se ipsum (i. e. deus) factus est, erat antequam fieret ut fieri per se posset, quod certe tanto absurdius dicitur quanto vanius cogitatur (242, 2).

Cf. also: 47, 4, 5, 5; 49, 3; 50; 51, 5, 12; 76, 2; 79; 87, 6; 89, 5; 92, 3, 5; 93, 12, 21, 26, 27, 42; 148, 11, 17; 102, 23, 26; 105, 12; 108, 13; 120, 19; 138, 5; 141, 12; 147, 45; 148, 11, 17; 164, 11, 13; 173A; 187, 25; 194, 42; 199, 19; 205, 4, 8; 238, 20, 21, 23; 242, 3, 3.

The limited scope of the Letters does not give opportunity for the display of many of the resources of dialectic, but from those he was able to use, we may form an idea of the powerful opponent Augustine was in his continual conflicts in defence of truth and orthodoxy.

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CONCLUSION

Of the elements which enter most largely into the formation of Augustine's style as seen in the Letters, three may be signalized as comprehending all the others: he was an African, he was a rhetorician and he was an ecclesiastic. Each of these influences contributed something quite definite. Acting on a brilliant imagination and a powerful intellect, held in check by a carefully-developed literary taste, they produced a complex, many-sided whole, equally removed from the untrammelled innovations of Tertullian and the cautious classicism of Lactantius.

The African element with its three tendencies toward archaism, colloquialism and neologism shows itself in the Letters in the last two of these especially. Archaisms are comparatively rare, even in the terminations which are regularly ante-classical, such as nouns in *-tudo*, verbals in *-io*, compounds in *sub-*, adverbs in *-im* etc. Of nouns the following found in the Letters are ante-classical forms which disappeared from classical Latin, but were revived in the post-classical period: *senecta*, *cautela*, *valentia*, *fallacia*, *acrimonia*, *parsimonia*, *deliramentum*, *disparilitas*, *puerilitas*, *cantatio*, *dormitio*, *factor*, *pransor*, *precator*, *paenitudo*, *contractus*, *primatus*, *litigium*, *putor*. Of adjectives there are only five: *vagabundus*, *morticinus*, *morbosus*, *congruus*, *decrepitus*; of verbs five: *enodare*, *eradicare*, *murmurare*, *sublimare*, *cordatus*; of adverbs six: *adfatim*, *alternatim*, *serio*, *sempiterno*, *volupe*, *germanitus*; of diminutives seven: *apicula*, *facula*, *nigellus*, *pauculus*, *pauxillum*, *tantillum*, *tardiusculus*; of compounds six: *conduplicare*, *pereupere*, *versipellis*, *mendaciloquus*, *multiloquium*, *vaniloquus*; of foreign words one: *symbolum*; of comparatives, two: *munitius*, *prolixius*; of superlatives two: *acceptissimus*, *mendacissimus*.

Compared with the large number of post-classical and late words, archaisms may be seen to form an insignificant part of the vocabulary of the Letters.

The colloquial element is distinctly more important, not that many special words can be pointed out as being exclusively colloquial, but that certain suffixes and the freedom with which they were used are now recognized as characteristic of the *sermo plebeius*. Of individual words or expressions, we have a few interesting

specimens in the Letters: *bucca* and *buda* are two nouns foreign to the literary idiom, while in five instances Augustine explains that the expression he is about to use is colloquial:

quos *vulgo moriones* vocant (166, 17).

quam *vulgo quartam feriam* vocant (36, 30).

vulgo dicitur: crevit caput (33).

vulgares dicunt: malus choraula bonus symphoniacus est (60, 1)
(evidently a proverb).

vel iam *vulgo* usitato vocabulo *paganos* appellare consuevimus (184A, 5).

The colloquial terminations found in the Letters are: nouns in -ntia, -io, -tura, -sura, -monia, -edo, -ities, -trix, -arium, -bulum, -mentum; adjectives in: -aneus, -arius, -bundus, -bilis, -icius, -ivus, -osus, -torius, -lentus; verbs in: -escere, for -ascere, in -ficare, frequentatives; adverbs in: -biliter; diminutives of all classes; compounds with con-, in-, per-, bi-prepositional compounds, non-prepositional compounds. Certain other formations which are recognized as plebeian are not represented in the vocabulary of the Letters; these are nouns in -etum, -go; verbs from nouns in -do, -go; adverbs in -ositer, compounds with sub.

A general plebeian tendency is the abundance of abstract nouns, although in Augustine this is also attributable to the fact of his being a Christian theologian. Another plebeian quality of his Latin in the Letters is the choice of long, sonorous words, often joined in pairs or made to rhyme.

A third characteristic of African Latinity: an unrestricted freedom of derivation, is even more marked in the Letters than the archaic and colloquial elements. This freedom gave the Latin of the post-classical period a positive advantage over classical Latin, which was obliged to resort to circumlocutions, more or less clumsy, to express its abstract ideas. In this respect Augustine was not content merely to use the neologisms of his predecessors in the African school, he added a goodly number of his own. There are in the Letters 78 *ἄπαξ λεγόμενα* and 48 words used by Augustine alone, but more than once. Of these contributions to the language, the majority are found in the groups of nouns in -io and -trix, adverbs in -ter and superlatives.

The tendencies of Africanism are however less emphatically marked in Augustine than in his predecessors. It was as if, having

given rise to a Christian Latin literature, these tendencies ceased to be African; circulating through the whole Latin world, mingling with other provincial influences, they lost their local character and are to be recognized chiefly, no longer as the whole, but as parts of the whole of what we call an author's Latinity. Moreover the previously rigorous attitude of disapproval of pagan literature with all its apparatus of vanities, which was the attitude of earlier Christian writers and preachers, had quite perceptibly altered by the fourth century. Christianity was then definitely and firmly established as the state religion and had no longer the same reason for anathematising the pagan classics, viz., that they had been made an instrument of propagation and defense of heathen worship. Consequently a sort of classical revival had come about, due partly to the political changes in the empire, but even more perhaps to the fact that the intellectual class, the last to submit, had become Christian and desired earnestly to devote the resources of their learning to the services of the new religion. This attitude, first visible in Minucius Felix, was consciously chosen as their own by Jerome and Augustine, with occasional misgivings, it is true, which they refuted by analogies drawn from the Bible. Of the two, Jerome showed more of the classical, while Augustine combined the two idioms in the proportion which was later to be accepted by scholasticism as the mould and form of the Christian philosophical and theological vocabulary.

In his vocabulary, in spite of the seemingly large number of exceptions, Augustine is decidedly classical in the Letters. In nearly every category of words studied, the classical forms exceeded the post-classical or late words, which are noted precisely because they are exceptions. He is not classical in the way in which he uses his words, in his pleonasms and repetitions, in his unnecessary abundance of modifiers, especially adverbs, in his general fluency and redundancy. These traits accord well with the semi-tropical nature of his Punic fatherland, flooded with brilliant sunshine; they reflect also the taste of the time for ostentation in dress and adornment, as well as for ingenuity and display in art and literature.

The ecclesiastical element is chiefly visible in the Letters in the number of Greek words and in the semantic changes undergone by many terms which were adapted to the uses of Christian apologetics. The number of Greek words which form a seemingly

inseparable part of the Christian Latinist's vocabulary is not really surprising—on the contrary, when one considers the history of early Christian literature, the marvel is that there are not more. Christian Latin Literature did not make its appearance until the end of the second century A. D. (cf. Intro. p. 1), which means that for two centuries, Greek was the only language used by apologists and commentators. This was inevitable at first, as the early converts were either Jews of the Dispersion whose language was Greek, or citizens of the Greek towns of Asia Minor. But Greek continued to be used, even when the Roman converts began to enter the fold, because it was still the language of the Mediterranean world, the language of commerce and of diplomacy, of science and of philosophy. Captive Greece had indeed taken captive her conqueror rude, even more in the days of the early empire when Rome was both *urbs* and *orbs*, than in the days of that Cato who, in Livy's words, "feared the more that these things may prove our conquerors not we theirs."¹

Emperors and litterateurs vied with each other in showing their mastery of the tongue of Homer and Aristotle; there was even some danger that Latin might cease outright to be used as a literary medium. Perhaps it is not too much to say that without the infusion of new life given to Latin by the Christian writers this process might very well have gone forward unchecked. In pagan hands Latin literature had lost touch with reality, and under the teachings of the sophists was becoming a means, not of expressing thought, but of displaying rhetorical skill. The Christian writers restored the true relationship, making the means of expression subsidiary to the ideas expressed. It was almost as tremendous an undertaking to mould pagan Latin to the uses of Christian thought as was that task of Ennius forcing an accentual tongue to the rhythm of the Greek hexameter, and at the same time creating a non-existent poetical diction. In each case it was a work beset with uncertainties, but in both cases the uncertainties were overcome. Tertullian, founder of Christian Latin literature, attacked this task as boldly as he did that of combating pagans and heretics; hesitating at first between Greek and Latin, even making the first draft of some of his works in Greek, he nevertheless definitely chose Latin as his medium and thereby hastened the decline of Greek predominance in the west. This decline was

¹ *Ab Urbe Condita* 30, 4.

consummated in the 4th century by Jerome and Rufinus, who made accessible to the Latin world all the best products of Greek Christian thought.

But this start of nearly two centuries, which Greek had over Latin in the field of Christian thought, was always a handicap to the Christian Latin writers. Certain terms and expressions had become so strongly attached to certain ideas, that there seemed to be no other words to replace them: words like: *ecclesia*, *diaconus*, *apostasia*, *apostolus*, *angelus*, *baptisma*, *episcopus*, *evangelium*, *haeresis*, *idolatria*, *martyr*, *propheta*, *schisma* were either incapable of translation into Latin or would not have conveyed the same ideas if they had been translated. Moreover the early Christians clung to the traditional with an insistence not to be moved by any appeals to the merely literary. An amusing instance of this occurs in one of Augustine's Letters, in which he tells Jerome, then undertaking his translation of the Scriptures, how a congregation refused to listen to a new version of Jonas (Jerome's own) and announced to their bishop that unless they could have the old version, which they had so often read and sung, they would not attend his church any more. As a result the bishop was obliged either to restore the old version or to remain without a congregation.² This affection for the old and established operated powerfully in fixing the ecclesiastical vocabulary and in enshrining therein the words which the earliest Christians had used.

In spite however of this admixture of Greek words, the vocabulary of the Christian Latin writers was Latin, not Greek, and it was Latin at a period of transition. Consequently many words were undergoing a change of meaning, a process which was undoubtedly quickened by the influence of Christianity. Two sorts of change are observable in this connection, one in which the external meaning of the word remains the same, while the concept for which it originally stood has changed. Such were the words of general religious significance, e. g. *deus*, *divinus*, *sacrificium*, common to both pagan and Christian religions but applied differently in each. The other sort of change involves a complete departure of the word from its former meaning, under one or other of the various influences which cause such variations in language. These are generalization, specialization, change from subjective to objective or vice versa, degeneration, euphemism, exaggeration,

² Ep. 71, 5.

interchange of abstract and concrete, of figurative and literal, of material and moral or spiritual. These may all be reduced to the two processes of extension and restriction of meaning.

In general, in the Letters, Augustine takes his vocabulary as he finds it, giving his words the meaning current at the time. Once in awhile he uses the same word in its older, classical meaning as well as in the later one, e. g. *aedificatio* may mean either building or edification. In a few cases he gives a new meaning to a word himself, which either remains peculiar to him, or is adopted by his successors, e. g. *abscessus* = death, *sacramentum* = symbol, *susceptio* = Incarnation, *collatio* = Church-council, *condiscipulus* = fellow-priest, *reconciliare* = to relieve from ecclesiastical censure.

Other changes of meaning found in the Letters occur in groups of words, which came to be consecrated expressions, e. g. *apostolica sedes*, the Holy See, *libri sancti*, the Holy Scriptures, *regnum caelorum*, heaven; *saecula saeculorum*, forever, etc. Augustine also reflects the tendencies of his time in the confusion of meaning evident in his use of certain pronouns, particles and prepositions.

The influence of rhetoric on the style of the Letters is chiefly seen in Augustine's use of tropes and figures. He had been trained in the schools of the neo-sophistic and might, had he not been a Christian, have fallen into the clever futilities and elegant diletantism of the pagan rhetors. That he should manifest evident traces of their methods and mannerisms is only to be expected, when we recall how deeply the whole of contemporary pagan literature was steeped in the puerilities of the new Sophism: opulence of ornamentation, fantastic imagery, bizarre comparisons, dialectic hair-splitting, far-fetched ingenuities of description.

Augustine's own good taste, no doubt, preserved him from some of these excesses, but a stronger counterpoise was found in the influence of the Holy Scriptures and in the passionate earnestness awakened in him at the time of his conversion, by the realization of the true relations of man and God, of the nature of the soul and its destiny. These influences did not obliterate his sophistic tendencies—nothing could do that—but they modified them strongly. This is especially perceptible in his use of metaphor. Certain classes of images have been recognized as definitely sophistic, these are the arena, the sea, military science, the theatre, the race-course.³ Augustine avoids some of these altogether in the Letters,

³ Campbell, 109.

and uses the others in a non-sophistic way. On the other hand, the imagery of Scripture forms an impressive proportion of his metaphors, which are occasionally used in a sophistic way, that is, by presenting one idea under a succession of images. His favorite series is that of wheat and chaff, grain and cockle, good and bad fish, sheep and goats, vessels of wrath and vessels of election. The sophistic influence is not especially predominant in the metaphors of the Letters, nor indeed in any of the other tropes, which occur but seldom.

It is in his use of figures that Augustine's rhetorical tendencies may be most conspicuously traced. Of the *figurae sententiarum*, figures of rhetoric, he prefers those whose effect is rather to arouse the emotions than to appeal to the intellect. Thus he almost overdoes the rhetorical question and exclamation, but this may have been because he knew the sort of audience he had to reach. He generally selects his figures of rhetoric carefully, not allowing their effect to become stale through custom.

In the matter of figures of speech, however, there is a far different criticism to be made of Augustine's Letters. Here the sophistic influence ranges almost unchecked, as if after restraining himself in one direction, the writer was unconsciously making compensation in another. The so-called Gorgianic figures: antithesis, parison, paramoion, isocolon are of the very essence of his style. Symmetry of phrase had replaced the periodic structure of the classical writers almost entirely, a symmetry which had become so artificial that it was a sort of formula of construction: subject balanced against subject, predicate against predicate, modifier against modifier.

This makes often for redundancy and unnecessary qualifications, just as the desire to establish a contrast leads him (note), even in antithesis words or ideas that are not really antithetical.

Added to these are the figures of sound: anaphora, paronomasia, homoioteleuton, which give a strange musical effect, such as had been sedulously avoided in classical Latin. In the 22nd century, perhaps part of the natural music of the Latin language, where we discover fragmentary strains in the secular literature of the good taste of Latin, but which was ruthlessly banished by the church. These for whom it was meter became the model for Latin poetry. The teachings of the neo-Platonism which needed very little modification to which it was so much added, be abused by the undiscerning.

Metathesis is another figure of the same sort—an ingenious device, aptly described by the French expression *jeu d'esprit*, effective in proportion to its rarity, never particularly dignified. Its frequency shows how inveterate the sophistic habits were and how difficult it was for a man whose style had been shaped by them to express himself without them. It is not that any of these figures are forced or labored, on the contrary, the very ease with which they slip out shows the hold they had on the writer's mental processes.

the sophistic unreality of the figures of sound.

This is especially pe^{re} letters is by no means uniform. It seems to classes of images have be^{en} subject treated and the person addressed. are the arena, the sea, the mⁱⁿture are usually highly rhetorical, elaborate.³ Augustine avoids son^{net}metrical. So also are those in which as if the profundity of the subject

³ Campbell, 109.

30, 151). Purely explanatory

and uses the others^r hand, are usually simple and straightforward the imagery of *Sermones* addressed to superiors (e. g. Ep. 102, 147). metaphors, which are that there is any perceptible difference between by presenting one id^lters, any development of style, or change of form. Both of wh^h and late letters show the same characteristics in vocabulary and goats rhetoric. Evidently by the time his correspondence began^{ce} is Augustine's mental habits had become settled and were subject^{ed} to no further literary influences.

In a comparison which he makes between Jerome and Augustine, Villemain⁴ condemns the latter's Latin as possessing "all the defects of a language spoiled by affectation and barbarism." This is most emphatically not true of the Letters. In vocabulary, as we have seen, Augustine was quite conservatively classical; in two respects at least—the use of diminutives and of Greek words—he is more classical than Jerome, who is praised in the same passage as retaining to a large extent the purity of the language which he had spoken at Rome in his youth. Judged by the few letters of his which are included in Augustine's correspondence, Jerome is more classical in his sentence structure, which merely shows that he was not so deeply imbued with the prevailing rhetoric as Augustine was.

Augustine's Latinity as revealed in the Letters, is a most interesting product of his time, showing clearly all the forces which were acting on the language at that period of its development: archaism, colloquialism, freedom of derivation, influx of foreign words, reaction to classicism, sophistic rhetoric. It might be compared to a mosaic, not one of the gaudy, brilliant-colored pieces of bewildering design beloved of decorators under the empire, but a cool flowing arabesque, such as might be seen in the houses of wealth during the better period of Roman art, set against a well-chosen, inconspicuous background, the bold but graceful pattern, proclaiming at once the designer and the artistic sensibilities of the time.

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99, sheepfold 199, government
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tary tactics 200, miscellaneous
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202.

⁴ Ibid. 350.

and
 have
 been
 of the
 influence
 awakened
 of the true
 its destiny. The
 tendencies—nothing
 This is especially
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 course.³ Augustine avoids

³ Campbell, 109.

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